First Missionary to Porto Rico

When the list of our "Fallen Heroes" was published in the June issue of WORLD CALL, we had not learned of the death of J. A. Erwin, who with his wife went to Porto Rico in 1899 as the first Protestant missionaries to that island, under the auspices of the American Christian Missionary Society. Mr. Erwin later became district judge at Mayaguez. We are informed of his death in Texas, in May of this year.

The Tie That Binds

An outstanding piece of sacrificial work has recently been undertaken and carried through to success by the First Church, Covington, Kentucky, under the leadership of the minister, Henry H. Webb, and Mrs. Katherine Hickock. The young woman's missionary circle of the church has led in raising $1,000 in addition to the already generous contributions of the church, for the support of their own Virginia Young who is to sail for India this fall. She has just finished her two years' course at the College of Missions and could not have gone to the field this year had it not been for the heroic giving of these people of her own church. Miss Young has made a fine record in school and Mr. Webb has led his church to a splendid victory. The tie that binds Miss Young to these people who know her is very strong and will continue so through the years.

A Word From Mr. Long

On page 4 of this issue appears a delightful sketch of the life of R. A. Long written by Peter Clark Macfarlane. Apropos of printing this, WORLD CALL is in receipt of the following letter from Mr. Long who shares with the entire brotherhood a sense of personal loss in the tragic death of Mr. Macfarlane:

"*The Christian-Evangelist* in its last issue stated that Mr. Macfarlane was a genius in the making of friends. This was undoubtedly true, and his going has left a vacuum in the hearts and lives of many people that will be hard to fill. Personally, I feel I have lost a very dear friend—one whom it has been my delight to know and to meet for some twenty years. I have never known one just like him, and hence none of my acquaintances can fill the place made void by his going."

Then What?

Our task is not finished when the Jubilee campaign is over. We will have only just begun. All the growth we have made must be conserved. All the accessions to the brotherhood must be informed and interested in our great program. This information must come to them through accurate and unprejudiced channels. WORLD CALL is the one great instrument for these purposes. Therefore, every new member should become a reader of WORLD CALL. Let us make a determined effort to place this source book in the hands of every member and thus make our future safe for Christian progress.

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As We Go to Press

The following message comes from President Bert Wilson of Eureka College: "Eureka College has cash in hand, collected to date to cover fully amount of pledge of General Education Board."

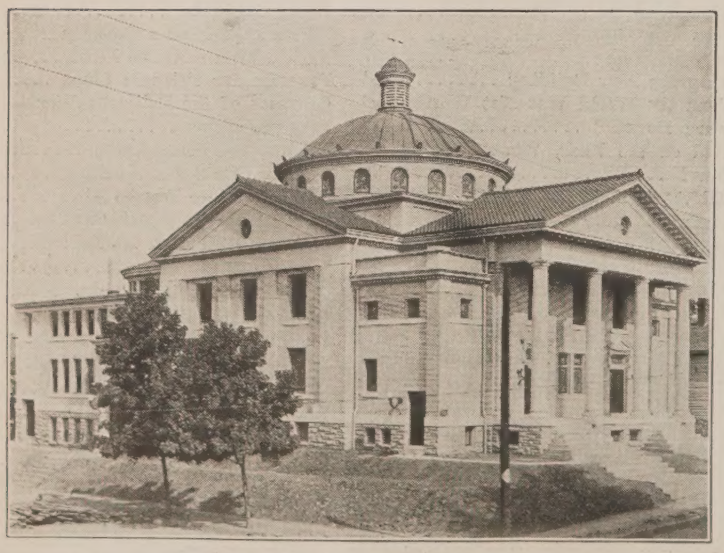
H. H. Harmon, director of the Transylvania-Hamilton campaign, under date of June 30, writes: "Our campaign is coming fine. We have met the conditions of the Rockefeller gift and have approval. Tonight we will have just about even $500,000 which, with the Rockefeller gift, will make $580,000 July 1."

The First Loan

ON June 6, 1884, the first church extension loan in the history of our organized missionary work was made to the First Christian Church at Atchison, Kansas. This loan was for $500 and was made by the American Christian Missionary Society out of its first church extension fund, which was later transferred to Kansas City and put under the management of the Board of Church Extension

The First Church of Atchison furnishes a fine illustration of what a church can become after being helped in its beginning to become permanently established. The church now has a membership of more than fifteen hundred and owns a splendid property worth more than $100,000. Last year it gave to missions and benevolences more than $4,500.

The Atchison Church when the first loan was made



The Atchison Church today

Fruits of the First Loan

THE Atchison Church has sent into the ministry at home the following: Ernest Siebenthal, Frank Mallory, Will Armstrong, Charles Stanton, Owen Reece, Julian Stuart, H. Parr Armstrong and Homer J. Armstrong. It has sent to the foreign fields Mrs. Alice Greenlee Hinds, who works in Mexico under the United Society. The church supports Mrs. Hinds as its living link. It also supports Miss Stella Tremaine in China. Three girls of the church married preachers. It has a volunteer band, a number of whom expect to devote their lives to full-time Christian service. Last year the church had members in sixteen colleges and universities of the United States.

Church erection helps the newly organized congregation to get a permanent foothold in the life of the community by aiding it to acquire property and build its church home. Once established it grows into a great institution for God.

WORLD CALL

Making sturdy womanhood at Colegio Morelos, Mexico

Volume VI AUGUST, 1924 Number 8

The Miracle of the Church

A MASSACHUSETTS elm, a Virginia arbor vitae, an Indiana beech, a Kentucky oak, an Ontario maple, an Oregon fir, a California redwood, fills any discerning soul with wonder and awe as it did Joyce Kilmer when he concluded his tree song with:

"Poems are made by fools like me
But only God can make a tree!"

Defying the cold of winter and the heat of summer, withstanding the tempest and escaping the lightning, against the force of gravitation it lifts materials for its growth from the depths of the earth, carries them up, up, up, fifty feet, a hundred, two hundred, three hundred feet into the air. Out of the air it catches other invisible elements needed for its building. The essentials of earth and water and air it fuses in the fire of the sun and builds into its structure according to the plans and specifications of the divine architect. Greater than our wonder that it should grow at all, is our amazement that out of the same four elements ash and pine and thorn build each after its own pattern, with never a moment's confusion!

Far greater than the miracle of the trees is the miracle of the church—the mere house whose building is the finest consecration of the trees. And the congregation that builds and uses the house is as much more marvelous than the building as that is stranger than the tree.

Here it rises on the plains fashioned out of blocks of sod, there it is builded of logs by a roadside in the woods; yonder it is a tabernacle of boards, elsewhere a house of brick, again a temple of stone.

Whether few or many they be who build the house, they are all saying as Jacob did when he laid some stones together at Bethel, "This is none other than the house of God, and this is the gate of heaven!" Each testifies to the reality of God, man's necessity for communion with God, man's confidence in God's goodness.

Merely as monuments; such as the pillars, shrines and chortens of non-Christian faiths, they are impressive, but that is only one of the functions of church buildings. They are dedicated to God and consecrated to service—the worship of God, the communion of saints, the proclamation of the gospel, the teaching of the Bible. The church stands for the highest standards of morality and the noblest ideals of humanity.

As the materials that enter into the building are perishable, so the individuals who make up the church's membership are mortal and fallible. Age and childhood, poverty and worldliness abound. There may be also men and women of ability, means and influence, but the church is rare where they are more than a minority. And if one looks closely into the history of these outstanding characters he will find that most of them have risen from lowly estate by the grace of Christ in the church, within their own lifetime or in that of their parents or grandparents. In the Roman Empire the church began with slaves but within three centuries had the Emperor kneeling in her aisles. Then she even survived the possession of power and pomp and sent learned and saintly missionaries into the wildest parts of Europe. Everywhere the transforming power of the gospel proved irresistible and Europe became Christendom.

THE church is not a collection of perfected characters, but an institution for the improvement of imperfect characters; it is a hospital not an Olympiad. It is not a box of selected oranges but a tree on which are buds and blossoms, green and half-ripe fruit, with a comparatively small number of fully developed spheres of gold. It calls its new members always from the ranks of those who need it rather than those whom it needs. And yet the church is so clearly the most powerful moral and spiritual force in the world today that no other can be named in connection with it.

Not only has the church survived the failings, sins and crimes of its own numbers, with steadily growing power through the centuries, it has at the same time withstood the most powerful and implacable enemies the world could produce: Kings and emperors, armies and navies, philosophers and statesmen, authors and orators, associations of wealth and learning and conspiracies of ignorance and vice. And still the pledge of its divine founder stands: "The gates of hell shall not prevail against it." The church of Christ is the miracle of the ages. It deserves the utmost devotion of our lives, "Even as Christ also loved the church and gave himself up for it!" For every one we build in the lands that now acknowledge him, eventually there will be ten where he is yet a stranger, until "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

A Sawmill in Heaven*

By PETER CLARK MACFARLANE
Author of "Tongues of Flame"

R. A. Long, who loves his work so much that he wants to go on with it in the next world

Peter Clark Macfarlane's father was for many years the leading elder of the Christian Church in Santa Barbara, California. Dominant religious interest made the son a Christian Endeavor leader while working in a Los Angeles railroad office. Later it took him from the stage to the pulpit. His strikingly successful pastorate of six years in Alameda, California, caused his brethren of San Francisco to send him east after the great fire to secure funds with which to rebuild their ruined churches. They got the money and surrendered the man to national leadership as general secretary of the Men's Brotherhood of Disciples of Christ. The growing demand for his writings led him to resign this position in 1911, after three years of herculean labor. These last thirteen years he wrote brilliantly and voluminously: feature articles, short stories and books. Only his most intimate friends knew that for eleven years he had been fighting a mortal case of diabetes which finally dragged him down to such depths of despair that he shot himself rather than abate the excellence of his work or burden his family with his care. The very day of his tragic death W. R. Warren wrote him, after reading the article reprinted here in lieu of a more intimate one entitled "The Needle's Eye" which Mr. Macfarlane had been purposing for many months to write for "World Call": "Archibald McLean was constantly urging our ministers to preach to the conscience. This you have always done, with millions of readers instead of hundreds of hearers."

HE was sixty-eight, this young man, when his vision came to him. It was in a directors' meeting of a large corporation—his corporation—that the thing happened. It was a very beautiful room and luxurious, with a long mahogany table and stately tall-backed chairs. The room was on the eighth floor of a skyscraper building in a Missouri Valley city, and its windows looked southwestward over half a dozen states, the scene of a great mercantile operation which was this day drawing to its close. The directors had gathered to wind up the affairs of a fifty-million-dollar concern. Fifty millions!

The operation had extended over forty-four years. The man of sixty-eight was twenty-four when he began it and not one of his original associates had survived. The oldest man in the room aside from himself had been eleven on that beginning day; most of the others had not been born. The span of their lifetime had been covered by the operation which they were about to see concluded; and there they sat, impressed, thoughtful; but not so thoughtful as the incisive, fragile-looking man at the head of the mahogany table. He was work-scarred and time-tooled; in the network of infinitesimal lines that covered his face was engraved a business history.

Briefly that business history was this: Away back in 1874, entirely upon credit, this man had started a little lumber yard in a little Kansas town. With his own hands he unloaded the lumber, hauled it, piled it and measured it out to the farmers who came to buy. The end of the year showed a profit, and his first big merchandising idea came: *If one yard in one town makes money, two yards in two towns will make more money.*

And one of the things the twenty-four-year-old thought most about was making money—according, let it be conceded, to the old-fashioned rules of that old-fashioned game; that is, by industry and frugality, and he was so constituted that he could get fun out of this frugality. Indeed he couldn't have told whether he was happier making a profit on a bill of lumber or saving a nickel on the cost of handling. He was happy when he made and happy when he saved.

"It is the fashion of this world to avoid cost," wrote Bacon some hundreds of years agone—a fashion today more honored in the breach than the observance; but this young man began his life by honoring it, and with gratifying results; for presently he had four lumber yards in four towns and he both saved and supervised by keeping the accounts for all of them himself. At five o'clock in the morning early risers would see a light in "Bob" Long's little office and knew that the young lumber merchant was already at his work of posting up the books of his four-yard business. At ten o'clock of that same night the latest homebound villagers would notice a light again in the little office; "Bob" was still there, working on the books once more and attending to the necessary correspondence with his three managers, painfully scrawling with his own work-stiffened fingers.

The people of Columbus were deeply impressed by such evidence of a terrible determination to succeed. It inspired both sympathy and confidence. Besides, he was such a likable young man, kindly and soft spoken, genial and extremely modest. A chivalrous, Kentucky-bred courtesy, shrewdness, tenacity and *conscience* were his chief characteristics. Why, the only volume he read besides daybook, journal and ledger was the Bible; and it was understood that he aimed to square his business transactions by that, yet was entirely without pose or cant. He was a simple young fellow. He knew somebody caused him to prosper; he had an idea it was the Lord, so he gave the Lord thanks and bought another retail yard, and another, and another.

The members of his necessarily enlarging business staff were often as unlike him as men could be; but they had to be clean, honest and above all—*industrious.* He worked them hard, but with a shrewd kindliness that made them love him; besides which he worked harder than any of them, longer hours and more intense ones. They took time off for relaxation. His notion of a ripping good rest was to go to prayer meeting, and he threw the cost of many another man's good time into the contribution box; for with all his frugality, his was a generous nature.

His business ambitions were insatiable. When he had twenty retail yards, he hoped soon to have thirty; when he had thirty, he dreamed of a retail yard at every strategic point in that great southwestern empire in which he was operating. Retail—that was all he saw. His was a retail outlook then.

But a change came. He perceived that there was a profit in manufacturing the lumber he was selling and that he might as well be paying this profit to himself as to another. He experimented guardedly with small purchases of Choctaw timber in the Indian Territory, and then set his eyes upon those vast tracts of yellow pine in the State of Louisiana which the Kansas City Southern, pushing toward the Gulf, was making accessible. He began to buy and to manufacture, and then to buy more, tens of thousands, hundreds of thousands, until at last nearly four hundred thousand acres of it stood in the name of his company.

And as Long was a great retailer so did he prove to be a great manufacturer. His personal capacity for detail was enormous. His penetrating mind sawed its way through every knot; he was peering, prodding, stimulating, always gently but always effectively. He never tired, he never forgot; when he tripped a production manager on a statement, the production manager never forgot, either. His voice was quiet. He never ranted, never flew into a passion; even his asperities were guarded; and because he ruled his own spirit with iron, the control over his organization was iron also; yet sheathed in velvet. His will was law. More—and better—his spirit was law. But always he was a leader, not a driver; and however it was, his mills became models of efficiency and economy

*Reprinted by permission of Sunset Magazine.

Building homes for the mill workers in the most carefully planned lumber town in the world, Longview, Washington

The secret of his success all along had been the secret of his ideals and the paradox is that he never made a secret of his ideals. His business methods were irreproachable. He was fair, almost generous with his competitors. He wrecked no rivals to build up himself. His career was no business cyclone, leaving ruin in its pathway. He bought cleanly and sold cleanly. He gave sound checks for sound timber and exchanged sound lumber for sound dollars. His business was built on open dealing in an open market, built on the conversion of hundreds of thousands of acres of raw timber to the needs of constantly increasing millions of home-builders. He had no monopoly. The timber was there for anybody to buy and the home-builders were there for anybody to sell to. Vision, Organization, Service! that was the rhythm of the operation.

But while the man had wrecked no rivals he had almost wrecked himself. Now, as he sat at the head of the mahogany table, he looked frail and shell-like. He had done a big thing, but what that big thing had done to him! Robert A. Long was all wiry strength at twenty-four; he was a mere wraith at sixty-eight—the greatest retail lumber merchant in the world but, despite his five feet nine inches, wasted to one hundred and thirty-five pounds. Statistics showed that he was the largest lumber manufacturer in the South, but he had to hold the figures close to his work-worn eyes to see that they showed anything at all. He was a great wholesaler, but his digestion was impaired. He was a great exporter and made money in foreign countries, but he could not eat the choice foods this money could buy. He lived in a granite palace, but could sleep only five hours a night. He played no round of golf nor ever crouched in a shooting box on his thousands of acres of marshland, or idled with rod and line on one of his hundred fish-abounding streams. Instead, he worked—worked sixteen hours a day in a skyscraper that bore his name, and had never allowed himself to read a newspaper at his office desk, fearing an example of leisurely indifference to the thing for which he and all his organization were there—business.

Indeed the man was of martyr stuff. He had sent part of himself to the stake daily for forty-four years; but the other part of him had triumphed. It was not that he had lost the knack of play. He was actually a sublimated sportsman who had won his game. The end of that four hundred thousand acres of long-leaf yellow pine was in sight and there was no more to buy. One by one the mills would "cut out" and be scrapped, charged off. One by one the retail yards would be closed or sold out. Then his companies would own no foot of forest, no stick of timber, not even a knot-hole; but instead would have a great juicy melon of millions to be distributed. It was to plan for this that the directors' meeting had been called.

The End of the Climb

It is given to few men to work through a cycle like that. This man had done it. His associates had helped and they could feel a rightful thrill of triumph in it. Yet they came to that meeting with a grateful sigh. The firm rein upon them was to be relaxed. They were strong men, mature men in the battling forties, but they were also tired men. They had been going at top speed for years, struggling to keep up with a man whose energy and concentration shamed them.

And now they stood panting on the top of the peak. There was not one of them to whom a breathing spell would not be almost as acceptable as his share of the melon—not one of them who did not contemplate with relief the conclusion of this considerable mercantile and manufacturing achievement. And their leader's feeling must have been like their own, except more intense, as by nature he was more intense. Inclined to sentiment always, his heart was sloshing with it today. For a moment they saw him humble, teary, wistful!

They had often seen him humble; occasionally they had seen him teary with some quick sympathy; but never had they seen him wistful. They perceived a man actually sorry that the long fierce game was ended—even a victory. He was like the old painter of Seville who, when he looked at his finished masterpiece, burst into tears, crying: "God forgive me that I did not do it better." But not for long did regret hang its veil of shadow upon an old man's face.

Abruptly they saw him change, his eyes kindle, his lined features glow, his fragile figure stiffen, as with the force of a newer and larger conception; abruptly he proposed to his directors to start a new operation, and a better; a *seventy-five-million-dollar operation* this time, in a fifty—or a one-hundred-year cycle; with, for its chief objective not the main product but the by-product, not the *money*-profit but the *happiness*-profit—not to produce lumber to build homes merely, but in the process of such production to build *happy lives.*

It was idealism, it was sentimentalism, perhaps; but seventy-

Site of the town at the beginning of building operation

five millions made the idea respectable, entitled it to thoughtful consideration at least. It sounded unbusinesslike, and yet the dream, as the dreamer sketched it, was to be a business enterprise from start to finish, undertaken by business men and carried out by business men for business ends. Only with forty-four years of active business life behind him, this astute leader was recognizing that human happiness was, after all, the chief business end, and that a business that made misery while it was making money was a ghastly failure.

His past business did not represent to him that sort of failure, but it was obvious he thought the thing could be done better a second time. It was a forward step that he proposed, but still, he maintained, within the true scope of true business. He was aglow with the idea, he was on fire with it, yet he had to *sell* it to these directors of his, and, receptivity considered, they were not in the market. But he *had* to sell it to them, for they would have to be the men to realize the dream, if realized it was.

They looked at each other in amazement; yet felt their tired hearts quicken. There was a gallantry about this proposal from their loved leader at his time of life that challenged them. His weary eyes sparkled and his frayed voice trembled as he sketched in the details of his vision. When he lamented the mistakes and errors that had grown out of his first crude beginnings, these men found new sympathy for his past struggles growing up in their hearts.

The New Vision

When they saw how his spirit leaped at the prospect of starting again and anew with seventy-five millions of assets instead of no money at all—merely a little credit at a little bank, their own spirits leaped also. There was challenge, inspiration in it.

Reduced to its baldest terms the vision was this:

First, to look the country over for the finest body of timber to be found anywhere.

Second, to plan the greatest and most perfect lumber mill that had ever been constructed.

Third, to build about it the finest manufacturing town—finest for all concerned, employer and employee—finest and freest that had ever been built.

It was three o'clock in the afternoon when that meeting began. Four o'clock came, and five, and then six. No one remembered to go home. Nobody thought of ordering in dinner from the caterers as was the custom with these men when a conference extended over a meal hour. Nobody was hungry, nobody faint; they were all exhilarated, fired, slightly intoxicated with the wine of this new business project.

A business project! Yet what wreathed that parchment brow at the head of the table with something like a halo and invested the atmosphere of this directors' meeting with a kind of unction was this novel perception, that in the new operation a happiness profit for workers and owners alike was to be planned for deliberately—from the employees' gate to the private office, from the man with a felling ax to the men in the mahogany chairs, a *happiness profit!* Does the project sound too Utopian? Does it sound veal-like, impracticable and visionary?

The answer to these perfectly natural and entirely justifiable questions is a test not only of the idea, but also of the characters and abilities of the men. Remember who they were—time-schooled, experience-bitten. And note exactly what was proposed—no communism, no paternalism, no stock-sharing; on the contrary, individualism to the *n*th degree; workers to do their parts and have their opportunities, management to do its part and have its opportunity. Politically it was to be a self-governing democracy, a small United States, giving to every participant a chance to take a profit, for these men were profit-takers and had been in business primarily for no other purpose.

These directors were set to quit when they entered that meeting; they were set to go on when they left it. And the basis of the new enterprise was to be timber. Now it was common knowledge that the largest and finest body of virgin timber left in the United States lay in the Pacific Northwest. There, in an area five hundred miles long and one hundred and fifty miles wide, edging the Pacific and embroidering the lower slopes of the mountains, was nearly one-third of all the standing timber in the United States. There the lordly Douglas fir lifts his proud crest over a thousand hills.

The choicest forests were determined upon; and Mr. Long, a sprightly seventy-year-old by then, stood one day bareheaded, almost reverently, in the midst of one hundred and twenty square miles of the finest lumber-making timber in the world. There were single trees about him in which was more lumber than on any entire acre of all his four hundred thousand of yellow pine. So thick was the timber stand that no ray of sun touched his uncovered brow; instead, a cool breath washed it; and the light in the cathedral-like vistas between the fir columns was soft and subdued, as became the shaded vaults of Nature's noblest storehouse. The physical immensity of the raw material at hand was in itself inspiring, almost as inspiring as the fact that he had the money to buy it; and buy it he did, with one squirt from his almost illegible pen.

The Ideal Site

The next step was to locate a site for the mill. And remember this was to be the largest single milling operation in the lumber world, and without doubt the largest single lumber manufacturing plant. Moreover it was to be a world enterprise and a site must be chosen with that fact in view. Columbus, Kansas, would not do.

It must be an ocean port where the ships of the seven seas could rub their sides against its docks; it must be a rail port where the terminals of America's great transportation system could place their cars. Furthermore it must not be too far from the timber body; and besides it must be not only a site for a mill but a site for a city. It was astonishing how this problem of a site bristled with complexities. There were so many factors entering; there were so many spots with astonishing advantages and obscure but fatal disadvantages; yet its solution proved ridiculously simple, for in the angle formed by the western bank of the Cowlitz River and the northern bank of the Columbia, a site lay waiting, with deep water to the ocean fifty miles westward and deep water to Portland fifty miles east. Untouched and unpreëmpted, it met every requirement—an ideal site for an ideal mill. It wanted but the driving of a few spikes and the terminals of three great transcontinental railways would be in the mill yards; it wanted but the building of docks and there would be forty feet of water in front of them—fresh water in which ocean-going bottoms are glad of an opportunity to shed their barnacles.

Not only did railroad lines and ocean lanes converge at this spot. Highway trunk lines—the Columbia and the Pacific did the same.

These roughly were the reasons which determined the choice of the mill-site. With another squirt of that illegible pen three thousand and fifty acres of ground were acquired at this point.

Next came the townsite question. This huge mill would use four thousand employees or more; and those employees would require homes to live in for themselves and for their families. This would mean approximately fifteen thousand people who would need food and clothing and entertainment and recreation. This meant merchandising and surveying, stores and theaters, schools and churches and playgrounds, equipment for all the varied activity of a modern full-living population.

This was the moment when the golden edges of that young-old man's dream began to gild most surely the whole enterprise with their mellow sheen. Granted a choice body of the finest timber and the largest and the most efficient mill; what should follow but the finest mill-town in the world—not a mill-town at all; in fact, an ideal residence city! Why should a mill spoil a beauty spot, as so often has happened? Obviously it should not. And this spot was not merely beautiful. It was inspiringly so.

Now the average sawmill town is small and ramshackle and sordid, if for no other reason, because usually it is temporary; but this town was not to be temporary. The timber owned and the logs purchaseable guarantee that its great mill might be cutting at capacity for fifty years or more. Besides, a larger and a more permanent prospect became immediately apparent; that was the seaport prospect. This particular spot is a center of great and rapidly increasing agricultural wealth.

Dairy products, orchard products, farm and field products spring up as the fir trees fall. A single adjacent little town had shipped one hundred and forty-nine carloads of eggs in the year past. The soil that had produced this giant stand of giant timber under the profligate hand of Nature would produce immensely greater values, immensely greater tonnages, under the conserving hand of man. Besides, it might become a general manufacturing base; bottoms from anywhere—and everywhere—could bring raw material here.

(*Continued on page* 25.)

The Greatest Year

Since the Beginning

THE American Christian Missionary Society began the work of church extension in 1884. In 1889, the fund had grown to $10,000 and was transferred to Kansas City and put under the management of the Board of Church Extension. From this feeble beginning the fund has grown to $2,039,965.69. It has answered the call of 2,327 churches in the United States and Canada with loans totaling more than six million dollars.

The board usually grants in the form of a loan one-third of the cost of the building and lot. The granting of this loan very often inspires and raises the other two-thirds.

Church Erection has, therefore, helped our brotherhood to acquire more than eighteen million dollars worth of property. The end is not yet. As long as the Disciples of Christ remain a religious body this great fund will stand—but not still, as it will be growing larger with the passing years—encouraging and helping Christ's followers to build new temples of worship.

The Greatest Year in Accomplishment

By JOHN H. BOOTH

DID you ever "lay by" a fine field of corn? Don't you remember the feeling of satisfaction that came to you when reaching the end of the last row and you hooked up the plows of the cultivator and turned the horses toward home at "quittin' time"? Well, that's the way we felt in the church erection department at the close of the day on June 30 when we "laid by" (helped to bring into being) another crop of new church buildings.

In the thirty-six years of church erection work, the past year was the greatest in actual accomplishments. Eighty-seven churches received aid in the form of loans, totalling $559,050.00.

The department usually grants about one-third of the cost of the new building and the land upon which it stands, and it does not close its loan until the church has raised locally the other two-thirds of the cost of the enterprise in cash. Thus, it will be seen that every loan made helps to produce a property worth three times its amount. Therefore, the United Society's department of church erection during the past year has helped create for our brotherhood, and for the premanent needs of the kingdom, church properties valued at more than one and one-half millions of dollars.

The greatest values of this, however, are not found in the eighty-seven new properties created, but in the numerical and spiritual growth made possible for these eighty-seven congregations, and also in the more abundant and efficient service which they will render in eighty-seven towns and communities in North America. But the end is not here. When a congregation moves into its new and modernly equipped home, it begins to do more for all the world. Since these eighty-seven churches have received help from the brotherhood, through the United Society, they will now want to do more for all other needy ones everywhere.

These eighty-seven churches are found in twenty-eight of the states. Texas leads with eleven; Illinois and Tennessee tie for second place with seven each; Kansas and Oklahoma tie for third place with six each; and California and Colorado tie for fourth place with five each.

The pictures of most of these churches are to be found on the borders of these pages. They are small churches and large churches; city churches and village churches. They present a cross section of the kind of buildings the Disciples of Christ are erecting. It should be noted that as the cost of these buildings increases the style of architecture and equipment for efficient service are constantly improving.

The brotherhood will rejoice with the United Society in its greatest year of aiding churches to build.

(1) Corning, Ark.; (2) Fruitdale Church, Oakland, Calif.; (3) Sixth Avenue Church, Havre, Mont.; (4) Palmyra, Ill.; (5) Ventura, Cal.; (6) Purley, Idaho; (7) Trinidad, Colo.; (8) First Church, Petersburg, Va.; (9) Fairfax Church, Indianapolis, Ind.

A Greater Year Just Ahead

AS great as has been the past year in the number of new churches built and the value of property created, the year just ahead promises to be still greater.

Aside from the eighty-seven loans closed last year, many of which were granted during the year, the department of church erection promised aid to eighty-eight other congregations. The loans granted to these eighty-eight churches total $896,050. Many of these congregations are now in the midst of their building campaigns, with dedicatory services not far away, and all the rest of them will begin construction on their new buildings soon.

If the department can get the money to close these loans—and it will, for it has never failed to keep its promises with the churches and it does not expect to begin so bad a habit at this late date—it will have helped to create more than two and one-half millions of dollars worth of church property for our brotherhood during the current year. While the number of churches we shall expect to aid this year is only one more than was aided last year, the property values are eighty per cent more. The average loan of last year was a little more than $6,400, while the average loan of this year will go beyond $10,000.

This means for our brotherhood larger and better equipped buildings, and a finer type of architecture. The largest loan in this list of eighty-eight is $35,000, which is to go to the Kingshighway Church, Shreveport, Louisiana. This property will be worth more than a hundred thousand dollars. There are three other churches in this list that have been promised loans of $30,000 each; seven $25,000 each; and twenty-eight others of $10,000 and above.

These eighty-eight new churches will be dedicated to our cause in thirty of the states and one of the provinces of Canada. Indiana, Oklahoma and Texas tie for first place with eight each; Illinois and Ohio tie for second place with six each. We may look forward with justifiable pride to the accomplishments of the church erection department of the United Society during this year.

Great as are the assured achievements in prospect, even greater are the immediate needs and demands upon the Society for loans to help build new churches. Since March 1 of this year, forty-three applications for loans, aggregating $295,300 have been received and placed on file. For lack of funds, these applications cannot be acted upon for probably many months. Aside from these, forty-seven other churches, since March 1, have written the Society asking for loans aggregating $471,100. The Society is so heavily obligated, and will be for the coming year in closing the loans already granted, that these churches have been denied help and have not even been encouraged to file applications to be acted upon in the future.

The department of church erection needs immediately, and very badly, an additional million dollars in its permanent loan fund. J. H. B.

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(10) Lansdale Church, Knoxville, Tenn.; (11) Sidney, Ohio; (12) Center, Texas; (13) First Church, Laredo, Texas; (14) First Church, Florence, Colo.; (15) First Church, Heppner, Oregon; (16) East San Diego, Cal.; (17) First Church, Lubback, Texas; (18) First Church, Haskell, Texas.

The People Ought to Know

By A. F. WICKES

AND this is a good chance to tell them. Something has been lacking. It is true that we as a people have the missionary spirit. We have been evangelistic. We make the great plea for one Lord, one faith and one baptism. But we have been so dull about a lot of things. Folks like to see action, they like the dramatic. Things acted out are always interesting. All like representations. Perhaps that is why they enjoy the movie; it tells of life. Translations, interpretations, representations have been mediums of understanding and communication since man wrote of things past. Can't the church take a hand at this? I mean intentionally, of course. We have been at it all the time but didn't think it significant.

Most everyone has imagination. The world moves or is retarded according to exerted imaginations, positive and negative. How the imagination is stirred by the reading of the Creation, or of the Crucifixion, or by hearing the singing of the Messiah or seeing one of the great cathedrals of Europe. How we feast on the memory of it. We translate it so that its interpretation is individual and wholly our own. We are constantly interpreting our own personality to the world by our actions. It was intended so. And what the Church erects in the way of buildings is taken as being representative of it as well.

Consider our buildings. How often they are built without any idea of interpreting to the community the great central facts of Christianity,—love and sacrifice, by the use of noble architecture. Take the average new Christian church. We find a square, smug building, looking like a schoolhouse, with entrances on each corner, placed in senseless tower effects. After having decided which entrance not to use, we peek in from the vestibule and discover we have picked the wrong one and must pass inspection as we enter near the pulpit. After this assault on our intelligence and dignity, we stumble to a seat up an aisle running askew with the quiet of the morning, wondering about the use of such words as "quiet," "peace," and "reverence." As for worship, there is no mood. The mind must first be satisfied; the eye wanders over and the mind wonders about the various assortment of windows, doors, platforms and strange devices of concealment. The Lord's table and baptistry are seldom seen. Then there are the organ pipes to be noted and carefully checked, the choir to be examined, being seated in the most precious space in the room. Your eye, your mind, your heart, your emotions, your imagination cry out for order, dignity, focus, attention and symbolism, portrayal, representation, translation, interpretation of "Peace which passeth understanding," or "Come unto me and I will give you rest." You strove in your heart to correct each fault of the room, you fought distraction, you cudgeled your mind to give attention, but you did not enter into worship. What you came for you did not get. You craved bread, but

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(19) First Church, Paris, Tenn.; (20) Porterville, Cal.; (21) Educational unit of Twelfth Street Church, Washington, D. C.; (22) Strawn, Texas; (23) Second Church, Parsons, Kansas; (24) First Church, Fort Morgan, Colo.; (25) Shawnee Church, Louisville, Ky.; (26) Park Avenue Church, Des Moines, Iowa; (27) Forest Avenue Church, Knoxville, Tenn.

it was as stone, and yet the average official board thinks this average building is about right because there are so many buildings just like it. It is Catalog No. —— with a few changes. Away with the dead hand of the stock plan architect! Does not God still live? Is life not as rich and sweet today as ever? Is there not as much to interpret as in the good old days? Indeed there is more to say, because it is our say, our day, our Lord, our opportunity to praise with beauty.

Is it hard to hold the young people? Did we ever try beauty as a help? Not as a substitute for religion but as a wonderful servant of religion. Beauty talks a common language to all hearts. Include beauty then in your church building program as something that is going to count positively for the kingdom. There is imperative need for more beautiful buildings, produced by architects of real talent and training. Throw away your catalogs and hire a good architect and *demand* high class service and pay for it. You can save money only by spending it wisely.

The Church Plan They Liked

"HOW I should like to preach the Gospel in that kind of building," said the minister. "And we to worship there," echoed the Board members.

We have used the word interpretation much. What do we mean? How can a building be made to say so much? Let us look at the church property up the street. The site is well chosen and ample in size. Fine old trees add dignity and beauty to the whole composition. They were considered, and the plan of the building adjusted to suit, developing an L shape. This proved fortunate as the open corner provides lovely lawn space and looks more friendly, and does not cut off view for neighbors. The Bible school entrance is back across the lawn and not on the street adjacent to auto traffic.

This general aspect indicates that the church has taken the neighborhood into account. The building reveals that it is of double import. The major unit is for worship. It is of sober and dignified architecture. The wing, extending at right angles, is the school unit. It has many windows of clear glass, of lighter character and happy disposition. This unit contains the separate departmental assemblies and class rooms. There is nothing gloomy about the building. Dark materials have been avoided.

The entrance to the church is approached by a broad walk from the street. The main doorway is the dominating architectural feature. There is no doubt about the place of entrance. The great paneled doors, opening outward as extended arms, invite all who will enter for worship and rest.

A glance shows the room to be rectangular. A long center aisle connects the vestibule with the chancel. All lines of the room lead the eye forward. There is a concentration of attention for the chancel. Giving attention is made easy. The mind is satisfied at once. It is so simple to walk

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(28) Central Church, Greenfield, Ohio; (29) West Point, Miss.; (30) East Columbus, Ind.; (31) Bremerton, Wash.; (32) First Church, Moline, Kansas; (33) First Church, Sheridan, Wyoming; (34) First Church, Burrton, Kansas; (35) First Church, McLeansboro, Ill.

down that wide center aisle. It is both sobering and stimulating. By the time you have found your seat you have entered the spirit of worship. The attention of eye and mind is gained instantly by the exalted position of the Lord's table at the head of the center aisle; the Open Way, "Whosoever will may come." No Christian is barred from Christ's table here. The table itself is different, long in shape, draped with white linen. It presents the significant aspect of a memorial feast. The very heart of Christianity lies in this memorial kept weekly with our Lord. A world created, a world lost, God's love, an only Son sacrificed, a world redeemed, Eternal Life. Interpretation? Is the word potent enough? Are we worthy to handle these emblems so pregnant with eternal things? Exalt this Memorial!

Because of these mighty facts there is a Gospel to be preached. The pulpit is placed prominently forward and to one side of the table, on the same level. It does not obscure the table. Just back of the table, visible, is the baptistry, in repose, but responding with a glow of light when the Great Command is obeyed. There are no painted scenes to intrigue the eye. The actual act of baptism as the visual evidence of faith is the supreme thing.

The choir, organist and organ are placed at the side, subservient to the great symbols which alone occupy the chancel. No furniture is moved to observe either ordinance.

The preacher has attention. All elements of distraction are missing. The choir hears the sermon better as they can see the speaker's countenance and by him are seen. The morning hour has brought a deeper religious experience to all.

A. F. W.

We Want to Help

"FINE theories," you say, "but where can we see a church building like you have just pictured?"

Well,—it is a workable theory. It is not new, except to the Disciples, as a group. We have a few churches which contain much of this workable theory. It is not an imitation of any type either. It is an expression of our approach to the gospel.

The bureau of architecture was brought into existence ten months ago for the express purpose of developing an architectural expression. The bureau wants to make a distinct contribution to our people in the vital matters of building. While the relationship can be but advisory on our part, yet that can be a big help at a most critical time. There may be the proper site to select, or the use of an odd-shaped piece of ground, an awkwardly sloping site to advise on.

Recently, in an eastern city, we were called for consultation. A site had been bought. It looked like a city park,—200 feet square, wonderful elms and magnolias and maples, giants too, but where to place the building

(36) Sunday school unit of Ravenswood Church, Chicago; (37) Ringgold, Texas; (38) Henrietta, Texas; (39) First Church, Dunn, N. C.; (40) Sciotoville, Ohio; (41) First Church, Greenville, Tenn.; (42) First Church, Collinsville, Okla.; (43) Augusta, Kansas.

was the question. Cut down such trees? Never. There must be a way out. There was. One good tree, one not so good, and a dead one will clear the way for a fine building.

There have been over one hundred and fifty calls for service, all different problems. Before we can do much intelligent work we must know what is to be done. For that purpose we send out questionnaires, asking for size of lot, size of membership and school, and probable growth.

When this is returned we study it carefully, trying to picture such a place. Then we make a careful drawing of all floors on small scale, and send them out with a letter explaining them.

All the time and study it takes are amply repaid in the comments and expressions of appreciation from those we serve. Occasionally there is no acknowledgment. A few questionnaires are sent out which are never returned. What did they want? A catalog? A ready made plan? Something predigested?

It does look like "red tape" to ask all those questions. Many times we are credited with being mind readers at long range. One day we received a telegram: "Church burned yesterday. Send plans and specifications at once." We didn't care about the compliment, but did want to help. We asked too many questions though, so they got on without our help. We are sorry. We hope they won't have need to be. But what a joy to have a carefully filled out blank come back. We cannot reply so quickly, but we try to make it worth while when we do.

The personal contact is worth far more than it costs the church. We would like to be able to answer all calls for consultation, but our trips out of the office are governed by the quantity of work the mails bring in. It is far more than was expected in this short time. Help must be added to the department.

Yes, many committees have adopted the sketches sent out as the plan on which their churches will be patterned. Another year will see many of this type under erection. We have advised on building problems totaling over one million dollars. It looks like a workable theory.

Send in your problems. Use the bureau. We want to help you get started right. The right start is important. Your architect will be glad to have this assistance. We will advise with him.

A. F. W.

The First Fruits

IN establishing this department it seemed as though we were obliged to "highly recommend ourselves" to folks, right and left. Now our friends are doing the recommending. We are glad this article gives us a chance to quote from some of the appreciative groups we have served. We expect to continue to be their counselor until they have completed their task of building.

(44) Junction City, Kansas; (45) Gadsden, Ala.; (46) Tabernacle Church, Lincoln, Nebr.; (47) South Milford, Ind.; (48) Aurora, Nebr.; (49) Farmer City, Ill.; (50) First Church, Mexia, Texas; (51) First Church, Marianna, Ark.; (52) Astoria, Oregon.

In a visit to a Texas city a new location was suggested. The lots were optioned. The kind of a building they were to erect would determine the sale. Sketches were sent and this reply received:

"The Board extends to you a rising vote of thanks for your services to them which have been of great value. Your plans arrived just in time and we were able to secure the lots we desired. Your plans are ideal and everyone who has been able to see them has been highly pleased with them."

This from North Carolina:

"I appreciate your kindness to me and the church here. You did us a world of good. I think you saved the day for the church in this city. Had we made the mistake it would have been too late to cry over it. All the committee felt you did a fine work. I wish you could spend one Lord's Day with me and talk to my people as you did to us that night. Our churches need your message."

One trip to a city in Indiana was about a lot; triangular. Could it be used for a modern two unit building? We spent ten hours there and decided it could. We returned a sketch. They replied:

"The Board and I appreciate your visit to E—— because it *did* result in answering the question which had been uppermost in the minds of our people for a number of years. We are convinced that we can put a new building on this lot."

Sometimes a church builds a basement and then desires to change the original scheme. This is not easy to do. We helped a Missouri church to overcome such a condition. They write:

"We feel that your suggestions have been most valuable to us and everybody remembers your visit at Fairmount with great pleasure."

The next church we did not visit. All was done by correspondence. They gave intelligent cooperation from the beginning. We studied the questionnaire and returned a pencil sketch. This response from Oklahoma was a real bouquet:

"We liked the pencil sketch you made for us of our new contemplated church building, and this is to say that we liked it well enough to adopt it and will build accordingly. Our people after due consideration of your plan have pronounced it the best they have ever seen."

It is one of the rare privileges to give a lift to a young man giving his life to a community. Bravely they plan for a new building. Surely it will come. So from Minnesota we get this letter:

"I want you to know that a person's heart leaps with joy when any help of the nature you have given appears on the horizon. I think the reason for my failing to respond promptly was that I was so overjoyed at your plan and the ideas worked out that I forgot to even say thank you. You have outlined almost to the dotting of the i's, so to speak, just what we need. It is a great arrangement and I like to sit and study it and dream about it, which I have done to the extent that as far as I am concerned I can see it, a thing of beauty, erected on a nice corner lot, telling folks of God."

A. F. W.

Financing the New Building

By JOHN H. BOOTH

THE suggestions contained in this article apply principally to the average church and not to the rich one. The average church cannot raise sufficient funds in cash to build to meet its needs and must, therefore, carry a loan against its property for a number of years. Its financial burdens are heavy and often these burdens become a source of trouble in the church. The purpose of this article is to suggest a method that will reduce this source of trouble to the minimum.

There are two periods in the life of a congregation when money can be most easily raised for a new building: The first is when a large majority of the congregation comes to feel—and expresses that feeling in a vote—that the old building is entirely inadequate and that a new one must be constructed. When that decision is reached a committee of wise and forward looking members of the church should be appointed to figure on the total cost of the enterprise. This cost should provide for the construction of a building that will take care of not only present needs, but a normal growth for years to come in the life of the church. This total cost should be divided into three equal portions. The committee should secure at once a promise of a loan to take care of the last third of the cost, and not to be closed until after the building is completed and all other debts have been paid. When this has been done, then the first call for money should be made to cover the first third of the cost of the building.

If the construction of the building is to start promptly, the pledges for money should not run longer than ninety days. The building should not be begun until the pledges have been paid and one-third of the cost in the bank. With the last third of the cost promised in the form of a loan, and the first third of the cost in the bank, the congregation with its local credit can easily finance the building to completion.

Then comes dedication day, which is the best time in the life of the church to raise money for a new building. On that day the members of the church who have given before will, as they behold their dreams come true, gladly give again and more liberally. Those who refused to give at the first call cannot now resist the joy and enthusiasm of the dedicatory services. The public can also be invited to attend and be expected to give in small amounts toward the cost of the building.

The pledges taken on dedication day should also be payable in ninety days' time. Even though the call is for

cash and pledges to be paid within a short time, if only the second third of the cost of the building is to be covered, the task will not be a difficult one. Indeed, if conditions are favorable and the audiences are large, a public appeal on dedication day will usually raise more than one-third of the cost, leaving less than a third to be carried in a loan.

Many dedications are reported these days which appear on the surface to be victorious, but because of the long-time pledges taken, prove to be in the years to come disastrous to the church. In the thirty-six years of aiding churches to build there is no lesson that has been so burned into the experience of the church extension board and the church erection department than the fact that long-time pledges taken on dedication day usually do not get the money, even though the pledges total far more than the amount needed. It should never be forgotten amidst the joys and enthusiasm of dedication day that it is money—cash—that pays the bills and not pledges. It should also be noted that long-time pledges often become a source of trouble in the church. The reason for this is that many changes take place in the life of the average congregation in from three to five years, which put the list of pledges into a deplorable condition. Members die and those left behind cannot or will not redeem their pledges. Some move away and, strange to say, feel that their obligations have ceased. Trouble may arise in the church and many will leave and refuse to pay. It seems very easy for some who owe the church money on building pledges to take offense at the church or the preacher and make that an excuse for quitting and refusing to pay. Others will fail in business and not be able to pay. As a result of these conditions, and many more that might be mentioned, at the end of the three to five year period, the debts are not paid. Then the appeal has to be made again to the same old faithful few who stood by the work through all the years and paid in full their pledges. This makes even the faithful irritable and discouraged with the workings of the church.

If the church plans to carry the last third of the cost of its building in the form of a loan, it is far better for its spiritual well being, and for the morale of the congregation, to concentrate its financial strength on cleaning up all its other debts in cash, or in ninety-day pledges which soon become cash, and not attempt to cover the loan with long-time pledges taken on dedication day. The average loan made to a church, whether from the United Society or some loaning institution, can be made in such a way as to give the congregation time to grow numerically in its new building, and give the old members time to forget their financial burdens of the building days. With the morale of the church intact and all the members free of the embarrassment occasioned by a lot of long-time pledges hanging over them which have gotten into bad condition, the comparatively small annual payments on the loan can be easily met.

No matter how many appeals have to be made to a congregation—whether two or ten—let each appeal be for cash and short-time pledges, payable within thirty, sixty or ninety days. After each appeal a judicious and energetic collector should be put on the job and kept busy until every dollar is paid. The chances are ten to one that every dollar will be paid on pledges of this kind, because people do not usually overpledge themselves, if they know that they must at once devise ways of payment. While, on the other hand, if given from three to five years, a forceful speaker on dedication day can persuade many to pledge themselves far beyond their ability to pay. After each appeal the congregation should be given time to rest, and usually such appeals need not be made more often than once a year.

This method—short-time pledges—wins because it is fair to all the members as the liabilities and responsibilities are equally distributed.

Using Gap-Sense

WHEN Bishop Galloway was secretary of the Southern Methodist Church Extension Society, he was waiting in the station at El Paso for a train to take him east. By a dimly lighted lamp he was reading in the corner of the station when a group of cowboys entered and began discussing the relative merits of certain ranchmen for whom they had been working in Texas. He finally overheard one of the boys say, "Jones is a clever fellow, but he hasn't a particle of gap-sense." Nothing in the conversation developed the meaning of the word "gap-sense," so Mr. Galloway introduced himself and inquired the meaning. The cowboy replied, "You see, Jones came down from Missouri to Texas with more money and a better brand of cattle than any of the ranchmen for whom we worked. Every year he had us round up his cattle, put new brands on the calves and renew the old brands. Then he would dismiss us and grow careless, leaving his gaps open. The cattle strayed out through these gaps and other ranchmen drove them into their ranches and put their brand over Jones' brand. And every consecutive year that we rounded up Jones' cattle we found that his decrease was greater than his increase. Therefore, Mr. Galloway, if he had used gap-sense and kept his gaps shut, he would have saved his increase."

Church erection work is shutting up the gaps. We must build churches to save new congregations from scattering. Without the church home, the congregation is lost. Naturally some of our people go into other religious bodies and over the name "Christian" is written "Presbyterian," "Methodist," etc. If we believe in the simple name "Christian," we should be building churches in order to save every increase to the kingdom.

Of Whom the World Was Not Worthy

By MARY J. JUDSON

It is an honor and delight to record in this series of brief biographical sketches the lives of our early leaders in the woman's missionary work

IT has been one of the heartening and satisfying experiences of the Christian Woman's Board of Missions that a great task tends to make a great life. Women who have "wrought righteousness" have done so because they depended upon a strength not their own and thus placed themselves in an attitude to receive the Spirit's infilling. They laid hold on God and said: "What Thou would'st have me, make me," and went forth to do his errands with dauntless courage.

Miss Elmira J. Dickinson

One of the earliest of our pathfinders was Miss Elmira J. Dickinson, of Eureka, Illinois. It is good to know that in the front ranks stood this gifted and highly educated woman. She received the degree of Master of Arts from Eureka College in 1869, and served that institution both as teacher and trustee, being the first woman called to the latter position.

While yet a young woman she dedicated her life to the cause of missions and was doubtless the first woman volunteer for foreign service among the Disciples of Christ. This was some time before we had an agency for such work, so the way was hedged up before her. It was greatly to her disappointment, but she would scarcely have been more useful in another land, for she applied herself immediately to the development of the women in the churches and organizing missionary societies, several being in existence in her state, also a state organization of which she was the first president, previous to the forming of the national board in Cincinnati, in October, 1874.

She was the schoolmate and lifelong friend of Mrs. Caroline N. Pearre, whom we hold in high honor as the one to take the initiative in arousing the women in that eventful summer of 1874, but Miss Dickinson was in full sympathy with her and went to Cincinnati and assisted in the launching of the Christian Woman's Board of Missions

In the history of our organization written by Mrs. Ida Withers Harrison, we find the following, to which we are glad to give place: "Miss Dickinson was the forerunner in field work and organizing for the board and conquered difficulties and suffered hardships in her work that would have daunted a less steadfast soul, enduring both censure and ridicule. Not only churches, but the doors of Christian homes were closed to this brave pioneer. Once, when she started out to fill a series of appointments, she was met at the station by some leading men of the church, who tried to keep her from leaving the train, telling her that the church neither wished to see her nor to hear her message. She received no compensation for her services and, as far as she was able, paid her own traveling expenses. Her spirit was as humble and self-effacing as it was steadfast. She claimed nothing for herself and was ever generous in giving credit to others. Her work cannot be estimated in statistics—it is written in the hearts she touched and awakened."

In her correspondence we catch glimpses of the exactions of her organizing work and we are reminded of the experiences of many who have "followed in her train." In a letter to Mrs. Sarah E. Shortridge, first corresponding secretary, written April 17, 1888, she made the following statement: "My line of appointments has been made, with work requiring all of my time and I have entered upon my labors. I conduct two meetings every day and not infrequently three. Much time *must* be given to the people among whom I am. I have not rested any during the winter, but am feeling as thoroughly exhausted today as when I came home from my round of work last fall."

Mrs. Persis L. Christian

Associated very intimately with Miss Dickinson was Miss Annie E. Davidson of Eureka, Illinois, and we are glad to have from her the following appreciation:

"It is hard to find words which will give adequate expression to 'my impressions,' 'my estimate' of the great life of Miss Elmira J. Dickinson. She was a woman full of the spirit of God; strong, wise, courageous, steadfast, gentle, humble. It was Miss Dickinson and my mother who led me to an interest in the Christian Woman's Board of Missions; who encouraged me when a young woman, to accept the office of state superintendent of young people's work, and helped me through my four years of service in that office. I shall never forget how appalled I was on learning, on the eve of the convention, that I was to be recommended for state president. It was because of Miss Dickinson's earnest words of encourage-

ment, her appeal to my sense of duty and responsibility, her promise of help, which she so faithfully fulfilled, that I submitted. Through my ten years of service in this office she was my tower of strength."

Another who gave many years of service to the work in Illinois and elsewhere was Miss Lura V. Thompson, the present Mrs. J. W. Porter, of Carthage, Illinois. We have from her the following message:

"Miss Dickinson's life was beautiful, unselfish and exceedingly rich in many ways. She was one of the most womanly of women in all of her tastes, aspirations and desires. Being denied many of the things held by her most sacred in life, she refused to become narrow and selfish and to live for herself alone, but, grasping the Father's hand still more firmly, gave herself unflinchingly and tenderly to the world's uplift at home and abroad, never counting any task too humble for her best endeavor. Loving, tender and loyal and full of the spirit of self-abnegation, to a most unusual degree, always putting others forward and never asking or seeking place for herself, directly or through her friends, yet, from the very nature of her consecration and her value as an adviser she was the leading spirit of the Christian Woman's Board of Missions for many years, although never holding a national office. She was officially connected with the state work in Illinois for nearly thirty years, and the Illinois work was six weeks older than the national.

"When she laid down the state work in 1898, it was deeply regretted but she insistently said, 'Into younger hands must the responsibility of the work be placed,' but her love for it continued to the end. For four years longer she continued, under protest, to serve as an advisory member of the state executive committee."

It was the privilege of the writer, or rather the compiler of these sketches, to know and love Mrs. Persis L. Christian. Her home for many years was in Eureka Springs, Arkansas, but she had previously lived in Chicago and it was while there that she became interested in mission work, probably through the influence of Miss Dickinson and, from that time forward, she gave herself in every way possible in public and private, to the beloved work. Two years she was state president of Illinois, from 1888 to 1890, but during the latter years she removed to Arkansas. For ten years she was National organizer for the Christian Woman's Board of Missions and labored in that capacity in twenty-seven states. She gave addresses in many national conventions and we were very proud of her. Some of us remember to this day how her quick wit redeemed from ridicule on the floor of our convention in Nashville in 1892, our plan of giving five cents per month for state development. She gave a very forceful address at that convention in behalf of Bible Chair work at Ann Arbor, Michigan, for which, our president, Mrs. O. A. Burgess, was pleading.

We are indebted to Mrs. Harrison for her estimate of Mrs. Christian also. She wrote of her as follows: "She had a charming personality and that perfect and innate refinement which made one think of the old-fashioned word 'gentlewoman' whenever one saw her. In addition to that she had a keen and cultured mind, with a gift of ready utterance, and was one of the most winning speakers that ever presented our cause. Our debt to her and to other gentle, accomplished and courageous women like her is beyond estimate. It is to such loyal and loving work as theirs that the high standards of service and the strength and power of the organization are largely due. These pioneers followed an ideal which no censure or discouragement or misunderstanding could dim. They were the pathfinders who opened highways of holiness in the hearts of the womanhood of the church, and the result has been not only the attainment of the definite object of sending out the messengers of the Cross at home and abroad, but in placing new spiritual emphasis on the church, which helped to lift it to higher levels of spirit achievement."

We are happy to give space to the following well chosen words by J. H. Garrison in regard to Mrs. Christian: "I have a very distinct recollection of her sweet and lovable Christian character and of our close friendship and my admiration for her and the useful place she filled among us in the early years of the Christian Woman's Board of Missions. She was one of the women whose name deserves to be 'writ large' in the history of the organization. It was a delight to live in her home as did my wife and I at Eureka Springs, both before and after her husband's death, and always found her deeply interested in the things of the kingdom and in the growing interest of our brotherhood and especially of our Christian women in the work of missions. The memory of her will be an inspiration to the work to which she gave her life."

The God Who Sees Things Through

"We're going headlong in the way that is wrong,
Each man for himself and the devil for all;
We gallop along with a ribaldous song:
We're mad," so they say, "and we ride for a fall."
Heigh-ho, maybe so; but that isn't my creed;
I hold there's a God who is bound to succeed!

"Why whisper of peace in sibilant rhymes?
Why build in the clouds a fool's brotherhood?
Can't you read all around you the signs of the times?
Are you blind," so they say, "ye prater of good?"
No, no, hardly so; but I see in the lead
A God who I know, is bound to succeed!

Long ages with Him are but as a day,
A mountain a minute is hardly His plan,
If He take time for trees, then I guess ye may say
He will doubtless take time in His making of man.
Heigh-ho, then, let's go: let ours be the breed
That works with the God who is bound to succeed!

—Robert Freeman.

"Outward Bound!"

"WE are off with a smile," was the message flashed back to the Winona convention in 1922 from a small group of missionaries as they pulled away from the San Francisco harbor. Following in their train another group is echoing the message as they prepare to sail this summer. Into the far-flung recesses of the world the United Christian Missionary Society is sending nine new missionaries this year. Choice and splendid young people, they go forth girded with the armor of their consecration and years of preparation, well equipped to meet the challenging issues that will confront them in their distant fields.

With the group going out to India we are fortunate to have a much needed woman physician, Dr. Elizabeth Lutz. Dr. Lutz had her high school work in Campbell College Academy, Holton, Kansas. She spent one year in Butler College, took her degrees of B.S. and M.D. at Kansas University; had her interneship in the Kansas City Christian Church Hospital, and has spent two busy years at the College of Missions. During these years she ably led the students in their study of first aid work and tropical medicines, while keeping up her own work as a student. She is a member of the church at Holton, Kansas, which church rejoices to send her out as their daughter to the far field.

Lillian Binns is a member of the Christian Temple Church, Baltimore. She received her high school training in that city, graduated from Hiram College in 1922, spent the following year at the College of Missions, and has, this last year, been completing her special kindergarten training at Columbia University, New York, from which she received her diploma. Miss Binns has also done considerable stenographic work. The church at Collinwood, Cleveland, has undertaken the living link support of Miss Binns. Ever since we entered Paraguay we have had our visions of a kindergarten in connection with Colegio Internacional in Asuncion. We have our dreams of being able, from this central kindergarten to train kindergarten leaders who shall go to many places in the Republic with this splendid work. Miss Binns will be the pioneer in this work. She expects to start for Paraguay July 26.

Miss Minnie Nicholson is a member of the Independence Boulevard Church at Kansas City, Missouri. She is going to India as a trained nurse to add to that force of splendid medical workers who help so much to strengthen the work of the Master on all the fields. She graduated from high school in Tecumseh, Nebraska, took her training as a nurse in the Christian Church Hospital Training School for Nurses, and has her degree from that school. Her college degree came from Park College. After two years of study in the College of Missions she received the degree of Master of Arts. She goes to India as the living link missionary of the church

Six 1924 graduates of the College of Missions who will sail this summer for their chosen fields. Reading from left to right they are: Carrie Allman, China; Minnie Nicholson, India; Dr. Elizabeth Lutz, India; Edith Noffsinger, Philippine Islands; Mrs. H. Gray Russell, Africa, and Mr. H. Gray Russell, Africa, with their small daughter, Aloto, which is Lonkundo for "I thank you."

at Pittsburg, Kansas, and is booked to sail for that great field September 6, 1924. A host of friends believe in her and count on her for a great service.

Bethany College for two years and Butler College for two more years brought Miss Virginia Young to her degree, Bachelor of Arts, in 1921. She has spent two years in the College of Missions and received, at the graduating exercises in June this year, her master's degree. Miss Young graduated from high school at Covington, Kentucky, and had a course in the Covington Business College. She has had practical experience in secretarial work. In a mission as large as our India Mission, where there are thirteen stations and almost ninety missionaries, the secretarial work is very heavy, and Miss Young's services will be in demand in the secretary's office. A real missionary is needed for that service, and the mission will give Miss Young other responsibilities to make her service rich in every way. She goes out as the living link missionary of the First Church at Covington, Kentucky, which church under the leadership of H. H. Webb, has made a sacrificial offering to make her going possible.

Lillian Binns
South America

Martha Gibson
Japan

Miss Carrie Allman goes to China to have oversight of the department of music in the Christian Girls' School at Nanking. She has excellent training for this special work among the Chinese girls. Miss Allman is a graduate of the Caldwell High School, Richmond, Kentucky, and of the Eastern Kentucky State Normal School. She has also taken a course in a business college and has a certificate from the Irvington School of Music, Indianapolis. In addition she has had the special training offered at the College of Missions. Miss Allman has taught school for four years, and has served as pastor's assistant for two years. She is a member of the First Church at Richmond, Kentucky, and goes out as the living link of that strong congregation. Miss Allman will sail from San Francisco, on the Steamship President Lincoln, August 5. The Christian Girls' School of Nanking has needed a music supervisor for many years, and the faculty and students hail with great delight the coming of Miss Allman. Her work will give her abundant opportunity for Christian service among this large group of Chinese students.

Harvey Gray Russell sails from New York City on August 30, on the Steamship Homeric, for our Congo Mission. His home is at Galax, Virginia, where he graduated from high school. He received the degree of Bachelor of Science from Lynchburg College in 1920, and the degree of Master of Arts from the College of Missions this year. Before coming to the College of Missions, he was pastor for eighteen months at Covington, Virginia. Mr. Russell goes out as the living link of the Grand Boulevard Church, Detroit, Michigan. He is well known in his home state of Virginia, and is greatly beloved by the people of the Covington church where he served. Mr. Russell goes to Africa for evangelistic work. He has had mission service in mind for many years. Mrs. Lois Hasselvander Russell goes with her husband to the Congo. She is the daughter of P. P. Hasselvander, the honored minister at Bluefield, West Virginia. Mrs. Russell is a graduate of the Bluefield high school, was a student at Lynchburg College, and has taken a course at the College of Missions. She has an excellent musical education, and has received a certificate from the Irvington School of Music in Indianapolis. She goes out as the living link of the Bluefield, West Virginia, church. Pearl Alice, the little two-year-old daughter of Mr. and Mrs. Russell, will also go out as a youthful missionary to the people of Africa.

Miss Martha Gibson goes to Japan, sailing from San Francisco August 15, on the Siberia Maru. Miss Gibson and her twin sister, Mrs. W. C. Vissering, under appointment to India, grew up and dedicated their lives to missionary service in the Compton Heights Church, St. Louis. Miss Gibson is a graduate of McKinley high school, St. Louis, also of William Woods College, Fulton, Missouri. She holds the degree of Bachelor of Arts from Washington University, St. Louis, and is a graduate of the College of Missions. She goes to Japan as the living link missionary of the Independence Boulevard Church, of Kansas City. Miss Gibson has had considerable business experience, aside from her fine educational training, and has been engaged for the past year in social service work for the Board of Education of St. Louis. Her work will be among the women and children of Japan.

Virginia Young, India

Miss Edith Noffsinger goes to Manila, Philippine

Islands, sailing from San Francisco, August 19, on the Steamship President Cleveland. She will work among the women and children in that great oriental city. Miss Noffsinger is a graduate of the Wellington, Kansas, high school, holds the degree of Bachelor of Science from Drake University, and has received the degree of Master of Arts from the College of Missions. She goes out as the living link of the church at Lawrence, Kansas. She has had membership in the church at Wellington, Kansas, and at University Place, Des Moines. Miss Noffsinger taught for three years in rural schools and three years in high school, beside doing private tutoring while taking her college course. She was granted Phi Beta Kappa scholarship honors at Drake.

In addition to these splendid new workers going out to the various fields to extend and support our arm of service in countless ways, the United Christian Missionary Society is returning to the fields eighteen of its missionaries who have been home on furlough. Some of these are sailing this summer and some later in the fall. But with them, as with the younger workers who are faring forth for the first time, go the abiding love and sincere prayers of the entire brotherhood of the Disciples of Christ as they "go, where He wants them to go."

The End of the Year. What Does It Show?

By H. B. McCORMICK

FOR clarity and definiteness this question should be answered from at least six points of view.

First, as to total receipts. During the year the United Christian Missionary Society received a total of $2,980,406.21. This is a gain over last year's total receipts of $327,302.80.

Second, as to the net worth of the U. C. M. S. in dollars and cents. When the books closed June 30, 1924, the net worth of the U. C. M. S. was $671,136.36. Last year on June 30th it was $261,928.83. This is a gain for the year, in net worth, of $409,207.53. When it is remembered that the Society started four years ago with nothing and that today its net worth is $671,136.36, the significance of these figures is apparent. This does not include assets of the old Boards.

Third, as to a comparison of general and special funds. The general fund of the U. C. M. S. received in the year just closed $1,714,853.65. This is $52,523.77 less than it received the year before. The special funds received $1,265,552.56 or $379,826.57 more than the year before. In view of the fact that a million and a quarter dollars was given to special funds, it seems remarkable that the general fund declined only $52,523.77. This speaks volumes for the stability and solidity of our brotherhood in its determination to support the work which through the years it has built up.

Fourth, as to the several kinds of funds handled by the Society. (a) The general fund. As indicated above, the general fund received $1,714,853.65 or $52,523.77 less than the previous year. Since our spending budget from the general fund for the year was larger than for the year before, and since the general fund receipts were $52,523.77 less, the deficit in this fund was increased by $105,614.15, that is, the deficit in the general fund increased from $253,109.02 to $358,823.58. Note first, that this deficit is in one fund only—the general fund; and second, that six of our national Boards united to form the United Society, and this deficit, therefore, represents the entire deficit in the general fund which maintains the work of these six old Boards. Note, also, that these old Boards have assets of nearly $8,000,000 in addition to the $671,136.36 net worth of the U. C. M. S. referred to above. We must, however, wipe out this deficit in the general fund in the near future. A program setting forth this policy will be announced in Cleveland.

(b) Annuity funds. During the year the annuity fund of the U. C. M. S. received $159,316.01, a gain of $62,866.01. This brings the total U. C. M. S. fund to $414,214.63. This is covered by first-class interest-bearing securities.

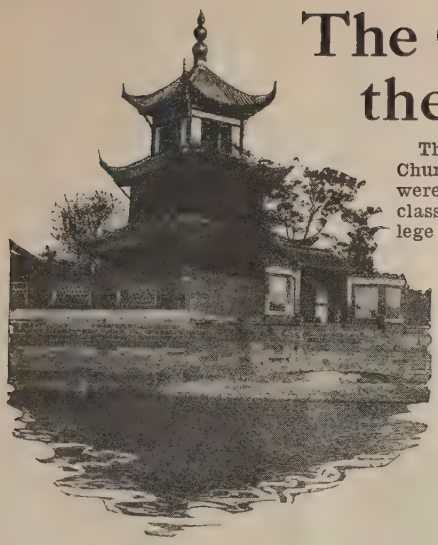
(c) Special funds. At the close of the year the U. C. M. S. had $683,156.13 in special funds. These funds are duly safe-guarded and are subject to immediate call whenever needed for completing the enterprises for which they were given.

(d) Permanent funds. This includes church erection funds and miscellaneous endowment funds. At the close of the year, the church erection department of the U. C. M. S. had $92,696.52 in its permanent funds in addition to its annuity funds and also in addition to the nearly $2,000,000 fund of the old church extension board. At the close of the year, the miscellaneous endowment funds of the U. C. M. S. totaled $59,323.37. These are entirely covered by first-class interest-bearing securities.

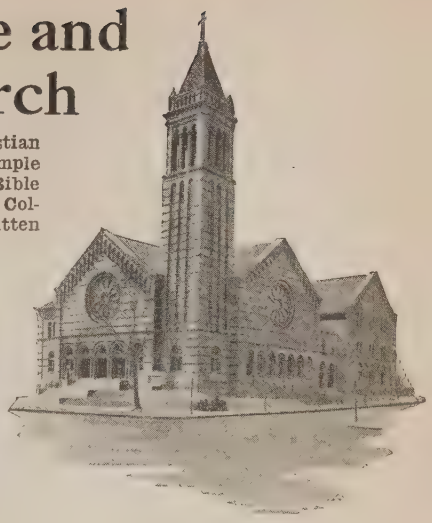
(e) The Golden Jubilee. At the close of the year, the Golden Jubilee receipts amounted to $515,384.27.

Fifth, as to contributing organizations. Aside from churches that gave last year to the Shelton Fund and to nothing else, there was a gain of 241 in contributing churches, a gain of 26 in contributing Sunday schools, a gain of 142 in contributing Christian Endeavor Societies, a gain in woman's missionary societies contributing of 135, a gain in circles and triangles contributing of 72, a gain in children's organizations contributing of 199.

Sixth, as to the contributors. It would be difficult to overstate the fine loyalty of the men and women and of the churches and of their organizations throughout the past year. Many letters have come to the office indicating serious local financial difficulties, but stating that in any case the world program of Christ and his Kingdom must move forward.



The Chinese Temple and the Christian Church



The following statements contrasting the Christian Church in its use and function with the Chinese temple were made as a part of the written work in a Bible class of Chinese students in the first year Senior College of the University of Nanking. Some were written by students who are church members, others by Christians but not yet members of the church, and others by non-Christians who, however, seem to be very sympathetic toward Christianity. These papers are but an indication of the favorable reception the teachings of Jesus are receiving by those students who have had thorough instruction in Christian principles and who have seen those principles worked out in the life of the college and in the lives of their teachers. No attempt has been made to correct the English of the papers.

THE first fundamental principle of Christianity is to serve others not let others to serve us, while in Buddhism it is just on the other hand for those who are in believing Buddhism, they are selfish. From this point of view we apparently know that there is a great contrast in the use and function of Christian and Chinese temple. First of all, the Christian church is established for the benefit of others. The Christian church has the function of leading men to the way of life, and to have them in a good conduct and train a good character.

In Christian church we are not in superstition but get the truth from knowing of God. It has said that you know the truth then truth will set you free, so the Christian church has the function to let every one know the truth in the world. As to the temple of the Buddhist, the action of idolatry has practiced for centuries. People never can get the truth except the superstition, most of the Buddhist priests get their benefit from those who come for worship idols.

Let us open our eyes and look what society improvement has been made by the Christian churches. Many subscription has collected from the Christians to establish churches, schools, and hospitals for the benefit of mankind over the world. While the temple of Buddhist support themselves on account of the worshipers. They are somewhat like the parasites in the society.

Next let us consider what principles are held in both Christianity and Buddhism, the former is practicable and can help society in its development, while the latter simply consider every thing in the world is illusion, so they never can help society in any way.

From the above points of view, it is no question about that the Christian church will rise up instead the temples in China in a few years.

EVERY body can distinguish the Chinese Buddhist temple from the Christian church in its use with the idea that the former has idols of various kinds while the latter is merely a sacred meeting place with platform and seats but without any image used as an object of worship. Moreover, the Chinese Buddhist temple has no use other than worshiping idols but the Christian church may sometime be of some other proper uses besides preaching.

However the fundamental difference between them is not so much in its use but in its function. Although the Christian church has only one God to be worshiped, it has spiritual influence and boundless and powerful inspiration upon individuals and it also emphasizes the transformation of society through the transformation of individual personality. Though there are many idols and material objects for worship in the Buddhist temple, yet it lacks influence upon man's self-consciousness and has no power to lead a man from darkness into light and to comfort him with hope, love and happiness. Consequently the Buddhist temple can not enable a man to have the driving power to bear the tasks of service to his fellowmen as the Christian church has achieved a great deal of marvelous work in society.

THE Christian church is a place for meeting the Christians to worship God, to change their character as Jesus' character, and to do some actions to help the weak and poor. Its purpose is good and its system well. This may be identified by its result—the opening of hospitals, the mission schools, and Sunday schools.

On the other hands, the Chinese temple is very bad. The reason is as follows: Chinese Buddhism temple and Taoism temple are the places for ignorant men to live in and to spread some superstition in order to get the money from the people for supporting their living. They have not done some actions to help the society but hurts the society. By comparing them, I believe that Christian church would surpass Chinese temple in future.

AS Jesus Christ declared that he "come not to save the righteous, but sinners." Now the Christian church is based on this teaching of Jesus Christ, therefore now its use and function is to deliver men from the effects of wrong beliefs, motives and habits of liv-

ing, and to restore them to complete physical, mental and moral and spiritual health. The Christian church aimed not only to present a clear and true conception of God, but to establish a vital personal relation between him and each individual, and to inspire a childlike faith that would have no place for anxiety regarding the tasks and problems of life. In this way, the use and function of the Christian church is to teach how to live—not under the compulsion of a rigid set of verbs, but guide by a genuine, commanding love for God and men.

But the Chinese temple is standing opposite place from the Christianity church. The only word which modify Chinese temple is "Superstition." It only knows that honors the "Idols." The use of the Chinese temple is to teach the man that goes in a superstitious way. No function at all as well as the evils of the society. Because the monks of the Chinese temple are getting money not in laboring or exchanging, but in reciting their Bible. The chief teaching of this Bible is that "Will be no birth and death in the all things of the world."

From these two comparisons, we know that one is guiding men in right way but the other is guiding men in wrong way.

THE Chinese temple is conceived as a place where abides God. The purpose that people go to temple is to please God. The Christian church is conceived as the place school of serving, for God does not necessarily always live in the temple, but sometimes live in the struggle of human society. The way, the only way to serve God is first to serve man.

The Chinese temple is used as a place for recreation, for pursuit of happiness. Those who are vexed at bad fate, at loss of wealth or of opportunity used usually go to temple, with the purpose of relieving their sadness and grief. The Christian church, on the other hand, is a school of activities. It is the organization in which the member cooperates to plan how to serve society, and how to act it out.

The Chinese temple is the place for the operation of material ceremony. The offering of ox, or of animal, in honor of some hero, or of some gods, is made in temple. The Christian church is of spirit. It is used as the place to worship God, but not as the place which God abides.

THE Christian church and the Buddhist temple are built both the purpose of worship. Thus they look the same in form. But really they are quite different from each other both spiritually and materially. In the first place many idols are crowded in the Buddhist temple showing that there are many gods in the universal, while the Christian church has nothing except chairs and platform. In the second place a man who attends the Christian church will have a great pleasure because he may make acquaintance with God, while one who attend the Buddhist temple will feel very bad since the fierce appearance of the idols impresses very deep upon his mind. In the third place the monk seeks benefit only for himself and he does not talk any improvement which is good to the present community, while the evangelist has the idea just at the opposite side of the monk. Therefore the Christianity is nowaday useful to the world, while the Buddhism not.

THE Christian church and the Chinese temple are of the different religions. Speaking generally, the purpose of Christian church is for worship God and Jesus Christ, and the Chinese temple, in common, is for worshiping Buddha. The former one is to save all of the people to be free from sin, and the later one is also as to hold up the people from the deep sea.

By and by, year after year, century after century, the original purpose is lost in the Chinese temple. At present, the Chinese temple is only used for earning money. The monks go to the people's house reciting the Buddha Bible for the dead persons. In the temple, a great number of dollars are used for making idols and for burning incense and the Chinese candles.

As regard to Christian church, it is great different with the Chinese temple, it can keep the original meaning of the church that is for worshiping God and Christ. It makes many advantages for the society, such as establishing schools, hospitals and so forth. Therefore, the use and function of the Christian church are more valuable than the Chinese temple.

THERE is a quaint old story, how once the Lord Christ and the Angel Gabriel were walking in the fields of heaven and looking down on the earth.

"They're not getting on very well down there," said Gabriel. "What are you going to do about it?"

Jesus replied: "I went long ago and showed them how to live."

"Yes," said the Angel, "but that was a long time ago; have you no other plan?"

"No," said Jesus, "I made it all clear to Peter and John and the rest, and they in their turn have passed it on to others. There have been many who have learned the secret. There was a Jew called Paul, and an Italian called Francis, and an Englishman called Livingstone, and a Chinaman called Hsi, and an Indian called Sundar Singh, and hosts of others."

"Yes," said Gabriel, "that's all very well, but it does not seem to be a great success just now. Even those who call themselves Christians don't really live the life of love which you lived. Have you no other plan?"

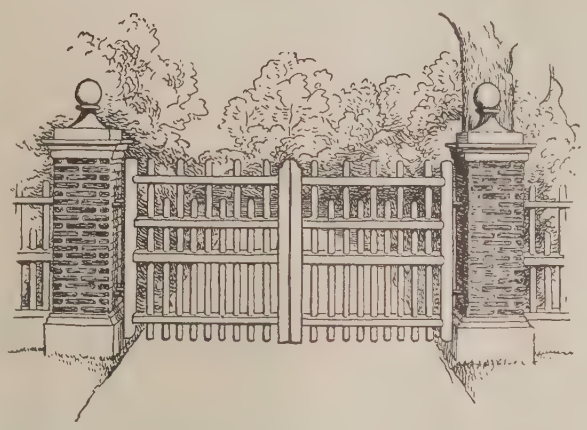
"No," said Jesus, "I have no other plan. I'm trusting them."

—*Woman's Outlook in India.*

Finding the Wicket Gate

What Happened at Vassar, June 14-20

By BESS ROBBINS WHITE



"THEN said Evangelist, pointing with his finger over a very wide field. Do you see yonder wicket gate? And the man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye and go directly thereto; so shalt thou see the gate, at which, when thou knockest, it shall be told thee what thou shalt do."

For two hundred women who gathered at Vassar College in June that little shining light was a desire, a desire to find, for instance, a Christian basis for our tangled world relations. And the wicket gate, vague and indistinct in the fog of prejudiced opinions, was the actual gateway into the area of the right basis. It was a simple matter to see the shining light; everybody wants to do the right thing; but finding the little gate and knocking at it, and interpreting what was told when it was finally opened was a matter that took tolerant and sane thinking, faith and prayer.

The gathering was given the very ambitious title of an Institute for a Christian Basis of World Relations. The idea for such a conclave was the inspiration of Mrs. Henry W. Peabody and Vassar College, with President Henry N. MacCracken finally taking the chairmanship. From start to finish, however, the Institute was entirely in the hands of the delegates, participators all in the making of the week's program. It was plainly not a meeting prepared and dished out by its leaders with results foreseen and conclusions foredrawn. It was a meeting of concerted thinking, guided by ideals winnowed out of common experience. And therein lay its tremendous value.

On Saturday evening, June 14, the invited delegates, representing for the most part religious, civic, educational or social service organizations, met in an open forum to thrash out and select those parts of the problem of international relationship in which they felt most deeply concerned. It was an open discussion in every sense of the word; and everybody had an opinion to express, freely and volubly. Miss Rhoda McCulloch led the lively discussion, sanely analyzing and tempering the multiplicity of opinions that fairly flooded the room; and when the atmosphere had cleared and the Sunday afternoon meeting convened, the curriculum for the week stood out sharply and clearly: The perfecting of a Christian basis for international relations must inculcate the Jesus-way into the (1) social and political (2) economic and (3) religious barriers to world cooperation.

Then the Institute divided itself into three groups and the party was off! Each morning the groups met to grapple with the problems in the order listed. Each pre-noon hour they reassembled as a whole to get the findings of the others. Each afternoon at 5 o'clock a forum was again held and each night a forum again, either for discussion of for factual information from an authority. Each group was guided by a leader, who, far from projecting his preconceived ideas on the group, opened the question, innocently enough, and then piloted the discussion clear of aimless circling. There were present also "experts," authorities on international matters, who served as referees when the discussions became deadlocked.

And there was no soaring in cloudy regions; there was remarkably little of the theoretical. Practical solutions to the world's chaotic condition were what these women wanted, and a significantly sane attitude was taken on matters generally looked upon with a slant. They were there to examine the facts and discover just a few "next steps" towards realizing truth. And if perhaps a shade too much emphasis was placed on the question of material peace rather than the coming of the Prince of Peace, there was no lacking of a wholesome Christian atmosphere.

Race relations came in for a major share of attention; in fact, it seemed to be the largest plank in the Christian platform of world cooperation. When the question of economic conditions came up it brought with it such troublesome problems as foreign loans, tariff, the partitioning of Africa, cable and wireless control and the overproduction of opium. The Japanese exclusion act brought forth a storm of protest while a question that hung with considerable fire was whether our flag should follow our private capitalists into foreign territory. Following the upheaval that came with the realization of the terrific economic barriers to world cooperation, the Institute came calmly face to face with the unseverable inter-relation of all missionary work and international relationships, recognizing the growing and inevitable necessity of missionary forces cooperating unstintingly with other forces if world cooperation be obtained.

Such are only a few of the high points touched upon at the Institute. It is too soon to say what will come out of the gathering. Certainly there will be more than was apparent when the last session adjourned. It would be a simple matter to record what was discussed, but catching the different slants as the events passed through the prisms of various minds, to be relayed to women in all

parts of the country, can only be done as the reactions unfold themselves. These Christian women spoke strongly on war. They even analyzed peace. And it was this kind of analytical thought; this crystallization of intelligence; this ability to separate things which have heretofore been matters of creed; this process of clarification, which is the immediate contribution of the Institute. They did not come together to formulate an abracadabra that would open the door of difficulty for all time, but to discover that there is a way to use facts, unbiased, in finding the little wicket gate; in helping God in his colossal program for world harmony.

Nearing the close of the week, Miss McCulloch told a story that is worth repeating. She had heard it at the Copec conference in Birmingham, England, only a few weeks before. She charged her hearers to recall it again and again, until it came to mean its own peculiar something to each soul.

"Here is a fairy tale about a Brownie that lived in a wood. And the King of the World passed through the wood very early every morning, and made all things beautiful and new. But the Brownie had never seen him: he longed to, but there was something which stopped it. He had one cherished possession—a lovely little soft green blanket which had once fallen out of the fairy queen's chariot, and which he hadn't been able to help keeping for himself. And it kept him so warm and cosy at night, that he never woke up in time to see the King of the World. And at last there came One who looked into the soul of the Brownie, and said to him, I seem to see something in your soul that keeps you from seeing the vision of the King of the World—something that looks rather like a blanket! Then a terrible fight began in the heart of the little Brownie—a battle between wanting to go on being comfortable in his blanket, and longing to see the King of the World. I wonder whether the choice which lies before us may not be the Brownie's choice between the Vision and the Blanket."

Reduced Railroad Rates to the Cleveland Convention

ARE you going to the next annual International Convention of Disciples of Christ, which will be held at Cleveland, Ohio, October 14-19, 1924? If you are, and desire to secure a reduced railroad rate to Cleveland, it will be necessary, before purchasing your ticket, to secure from the undersigned an "identification certificate," which will be used by the railroad agent as authority for selling the ticket at the reduced rate of one and one-half fare for the round trip, and such certicate should be presented to the ticket agent at your home station at the time the ticket is purchased. It is also necessary that a *round trip* ticket be purchased, in order to secure the reduced rate referred to.

The reduced rate granted will be handled under what is known as the "Identification Certificate Plan." Under arrangements made by the railroads, the undersigned, as transportation secretary, will issue and distribute identification certificates, which will entitle any member of the Christian Church, *including dependent members of his or her family*, to the reduced rate named above. It is *not* necessary for each dependent member of the family to be furnished with a separate identification certificate.

Railroad certificates purchased under the identification certificate plan will not be good for the return trip *until they have been validated by a railroad agent at Cleveland, Ohio.* Announcement of the reduced rates is being made early so that all who desire to attend the Cleveland convention will have ample time to apply for and secure the necessary identification certificates. Upon receipt of advice, showing the total number of identification certificates desired, together with the name and address of each person for whom reduced rates will be obtained under such identification certificates, *accompanied by a self-addressed, stamped envelope*, the undersigned will promptly forward the desired certificates. The railroads require that a rigid record be kept of the name and address of each person to whom an identification certificate is issued, and a strict compliance with such regulations is necessary. These certificates are numbered serially, and must all be accounted for.

Where possible, early application should be made to your home ticket agent for tickets at the reduced rate, so that if, by chance, the agent has not received tariff authorizing sale at such reduced rate, or has misplaced tariff, he will have opportunity to take the matter up with his passenger department in time to be able to sell you the ticket at the reduced rate. If, for any reason, your home ticket agent declines to sell you the ticket at the reduced rate of one and one-half fare for the round trip, please pay full fare on the going trip, one way, taking a convention receipt from the agent, showing such payment, and bring the matter to my personal attention at Cleveland, and an effort will be made to get the matter adjusted before the return trip is made. *This does not apply to cases where agent has charged full fare for the going trip because of purchaser's failure to surrender the necessary identification certificate.*

Railroads in Central, New England, Southeastern, Southwestern (except Arkansas & Louisiana Missouri; Ft. Smith & Western; Graysonia, Nashville & Ashdown; Jonesboro, Lake City & Eastern; Kansas, Oklahoma & Gulf; Louisiana & Arkansas; Mississippi River & Bonne Terre; St. Louis, El Reno & Western), Transcontinental-Western and Trunk Line Passenger Association territories, also in territory of Canadian Passenger Association Eastern Lines, have granted a reduced rate on the identification certificate plan of one and one-half fare (with minimum of $1.00) for the round trip to the Cleveland convention. Application for a similar reduced rate in the territory of the Canadian Passenger Association Western Lines is now receiving consideration of tha passenger association.

At stations on roads in Central, New England, Southeastern, Southwestern (in Arkansas, Kansas, Louisiana and Missouri), Transcontinental-Western (in Illinois, Iowa, Kansas, Manitoba [on the Great Northern and Northern Pacific only], Minnesota, Missouri, Nebraska, Northern Michigan, North Dakota, South Dakota, Wisconsin and at Julesburg, Colorado), Trunk Line and Canadian (Eastern Lines) Passenger Associations, tickets will be on sale from October 10 to 16 inclusive, with final return limit October 24, 1924. At stations in Transcontinental-Western territory in the following states: Colorado (except Julesburg), Montana, New Mexico, Utah and Wyoming, and in Southwestern territory at stations in the states of Oklahoma and Texas, tickets will be on sale from October 9 to 15 inclusive, with final return limit October 25, 1924. At stations in Transcontinental-Western territory in the states of Arizona, California, Idaho, Nevada, Oregon, Washington, and in British Columbia, tickets will be on sale from October 8 to 14 inclusive, with final return limit October 27, 1924. *Passengers must reach original starting point not later than midnight of final return date.*

Electric Lines

The following electric lines operate to Cleveland, Ohio, and provide service at convenient hours:

The Lake Shore Electric Railroad Company,

The Cleveland, Southwestern Railway and Light Company,

The Northern Ohio Traction and Light Company,

The Cleveland, Painesville and Eastern Railroad Company.

Bus Lines

Several bus lines also operate into Cleveland, providing service which many living on such routes will desire to use.

Auto Highways

Many will desire to motor to the Cleveland convention, and a number of auto highways center at Cleveland. The undersigned will be glad to furnish information regarding such auto highways upon request.

For further information regarding train service and actual fares, it is suggested that you apply to your home railroad agent.

H. B. HOLLOWAY, Transportation Secretary.
425 DeBaliviere Avenue, St. Louis, Missouri.

A Sawmill in Heaven

(*Continued from page 6.*)

What wealth and diversity of product and manufacturing might one day employ this seaport as its avenue to the whole world!

This is no doubt the exact point to set down that the new port has been named Longview. That was natural, as after him, but it was etymologically significant also. Long-visioned as the man who projected Longview and who, as I write today, watches with eager interest the construction for a city of fifty thousand and seems almost to forget at times that he is building anything else. I said a site for fifty thousand. Yet but a half column back fifteen thousand was mentioned. The idea grows. Having bought three thousand and fifty acres for the mill-site the first proposal was to buy three thousand more for the town-site, but—*three thousand!* for a possible great city? Nonsense!

The projectors raised this to five thousand almost overnight, they raised it to ten thousand over the week-end; eventually they bought fourteen thousand acres.

Scientific Planning

In St. Louis was an expert on civic beauty, a man who had devoted his entire life to planning cities. He knew what had been done with American cities; he knew what could have been done with them. He had laid out that park and boulevard system which Kansas City modestly claims to be the finest in America. He had done the landscape engineering for the Louisiana Exposition at St. Louis. This man was the late George E. Kessler.

To this man Mr. Long appealed, saying in effect: "Create my city for me; make it realize every possibility of beauty, comfort and practicability."

Mr. Kessler accepted the commission happily; for this was one of the times when the doctor had not been called too late.

The actual platting and planning of Longview was executed by a nationally known firm of landscape designers and construction began to follow immediately. The ground plan bears resemblances to the layout of the city of Washington. There's ambition for you! The exact hub of the municipal design is a park of six acres, which is also roughly the geographical center of the fourteen thousand acres. From this, like the radiating spokes of a wheel, streets plunge straight or broad avenues and boulevards spring in noble and sweeping curves toward the far circumferences. These streets are impressively wide. Some of them are as broad as Pennsylvania Avenue—one even bears that name; and they are all being paved after the best standards.

This rough geographical center will also be the civic and community center. Round it will group the public and municipal buildings. Fronting it now stands complete, and in smoothest operation, the attractive Hotel Monticello, six stories in height with one hundred and sixty-eight rooms, all with baths, equal in its appointments to any commercial hotel in America—and I have been in most of them.

A zoning system was, of course, an integral part of Mr. Kessler's plan. The mills will stay where they belong, the independent manufacturing plants, provision for many of which is made, will never encroach upon the residences; and an ample merchandising section is scientifically located.

On the waterfront the foundations of the lumber mills are going in. Their size is difficult to grasp; in themselves they look like the foundations for a sizable city. The power will be electric but steam will generate the current and fourteen 1200-horsepower boilers will be required to furnish the steam for the generators. The log-pond where the timber-trains unload is one hundred and twenty-six acres in extent; a two-thousand-foot canal leads from this to the mill-pond proper which itself is twenty-four acres in extent; and the bark covered saurians will rise by endless conveyor to two giant "carriages" which will bear them to the saws and play them against their devouring teeth. One of these carriages can take a log up to eighty-four feet in length.

From the saws the lumber will go to two sorting sheds covering together thirty-four acres—pretty fair-sized sheds those—and from there cranes and cars will carry it to one hundred and fifty-four acres of drying and holding yards or to docks thirty-six hundred feet in length where nine ships may berth at once.

Another startling feature. There will not be a street car in the town. Everywhere the streets are to be paved and motor buses on rubber tires will roll the people softly hither and yon.

The traffic streams have been thought of and computed. Street congestions will be provided against. A comprehensive chain of parks and playgrounds is in the plan. Not often has a large Community House, varied in design and ample in equipment, approached completion before the foundations of the great mills which were to give the town its initial impetus appeared above the ground; yet that has happened here. Not that a charitable company is building and donating these institutions to the public. That would be fundamentally against the principle on which Longview is founded. The cost of those buildings will be included in the cost of the lots which the Company sells or in added value to the lots it holds; for again let it be emphasized that this is no eleemosynary institution. It is a profit-making, profit-offering enterprise. Its projectors hope not to be stung; they hope nobody else will.

SPOKANE UNIVERSITY

The land for the townsite was acquired in March of 1922. the platting was completed in December and construction under way. This spring trees began to fall; in the summer the log ponds will be full and the saws begin to hum.

Naturally nobody is quite so interested or happy in that fact as the dreamer himself. His large business organization has revealed itself as marvelously coherent and adaptable. Again and again the staff has opened its ranks to take in new men—a hotel manager, a real estate manager, and specialists of various sorts; and they have immediately caught the step.

Pleasant spoken people, the executives of this organization; persuasive people, good mannered, good tempered. But the most persuasive, best mannered, best tempered, hardest working one of them all is still the dreamer. He is seventy-three years old now but the most graceful, the snappiest male figure you will see about. Despire his frailty he is straight as an Indian, and with hair as black.

"Mr. Long is the youngest of us all," one of the very young men of the organization said to me the other day.

The youthfulness of his spirit expresses itself in many ways; in his apparel, for instance. He likes to wear ice-cream pants, a Norfolk jacket and a college boy's straw hat. See him across the lobby and you take him for a youth of twenty, come closer and you can see forty, closer still and you might recognize fifty; but even when he lifts his hat and bows to you with that gracious southern chivalry which is as ingrained in him as the money-making habit, you will not see more than sixty years. You can not believe more.

When he talks with you, you feel at once the *morale* of the man, the penetrating quality of his mind. He has the punch. Physically he is sub-normal; his temperature is 97.6 instead of 98.6. his pulse runs sixty when it should run seventy--two; his blood pressure is 115 when it ought to be 135 but—he has the punch. The grip of his mind is unrelaxed; the lure of its vision increases his voltage and adds a decade to his life.

"But don't you want to go to Heaven, my brother?" a perspiring evangelist reproached an unresponsive auditor.

"Not *yet*," was the stolid demurrer. Mr. Long tells this story with a laugh to reflect his own state of mind.

Heaven Enough for Him

He is the first man in the breakfast room in the morning, the first out upon the townsite. Tirelessly he probes; yet he bubbles with humor. His keenest weapon is a shaft of wit. His most habitual expression is a smile. All day he is in vital conferences, passing the broader aspects of every problem through his mind, criticising, stimulating, leading on.

When Mr. Long went back to his home in Kansas City for a few weeks, the night before his departure all his staff, from vice-presidents to stenographers, gathered in the Hotel Monticello to give him and his respected wife of nearly fifty years a farewell reception.

Of course, Mr. Long "made a talk," and, true to his usual form when he makes a talk to his "family," hard-headedness and soft-heartedness were all mixed up in it. It was saturated with sentiment. He talk to these men and women like a father, he wept over them like a mother, and his voice trembled as he enumerated the specific achievements he hoped fondly to see this band of hard workers realize.

Naively, in tones that vibrated with the force of his yearning, he confessed his almost childish passion to witness the great mill in operation.

It did not, it could not, occur to this dream-absorbed man that there could possibly be even a clerk in his organization not just as interested as himself in seeing the smoke belch from those lofty stacks; yet immediately he became further revealing, almost totally revealing, when, dropping into a note of unconscious pathos, though obviously trying to laugh at himself, he confessed both the nature of his faith in a hereafter and the hold which his business had got upon his soul, when he exclaimed: "If there is a sawmill in Heaven, I am going to ask the Lord to let me run it; and then, if He'll just give me plenty of *orders*—and plenty of *cars*, and I can hear the mill hum and see the yellow sticks go out, *that* will be Heaven enough for me."

What Is Faith?

FAITH, according to that brilliant English essayist, Hilaire Belloc, is:

> The acceptation of a truth, and the refusal to entertain the possibility of an opposite to that truth, although proof is absent. . . . So true is this, that the very quality or definition of faith which I have just given appears today outside the Catholic body, absurd.

Such is the definition of the dogmatist. It is quite logical that he should go on to say:

> The religion of the Catholic is not a mood induced by isolated personal introspection coupled with an isolated personal attempt to discover all things and the Maker of all things. It is essentially *an acceptation of the religion of others;* (the author's italics) which others are the Apostolic College, the Conciliar decisions and all that proceeds from the authoritative voice of the Church. For the Catholic, it is not he himself, it is the church which can alone discover, decide and affirm.

Aridly intellectual, coldly formalistic, baldly literal, the definition stands as a direct and clear-cut statement of Roman Catholic belief. The objection to this doctrine rises not so much in its utter abdication of the individual judgment and the unreasoning submission to an external authority, as in its implication that faith consists in purely mental processes, reducing the exultant spontaneity of the soul to a mechanical procedure, and in the harsh denial of the validity of all spiritual experience and understanding beyond the confines of a narrowly defined theology.

How much more natural, human and spiritual the conception that breathes through the lines:

> And what is faith? The anchored trust that at the core of things
> Health, goodness, animating strength flow from exhaustive springs;
> That no star rolls unguided down the rings of endless maze,
> That no feet tread an aimless path through wastes of empty days;
> That trusts the everlasting voice, the glad calm voice that saith
> That Order grows from Chaos, and that life is born from death;
> That from the wreck of rending stars, behind the storm and scathe,
> There dwells a heart of central calm—and this, and this is faith.

I Believe in the Triumph of Beauty

I believe in the Triumph of Beauty;
In the arbutus under the snow on the rocky hill-side;
In the shouting little river leaping to the sea.
In the deep-blue of a northern sky with white clouds drifting,
In the lilies dreaming on their floating green barges.
And in the music of rain and of thunder.
And I believe in the mud-hen's nest on the changing sod,
In the ragged pine on the cliff's edge standing.
And the moon that climbs o'er the mountains slowly.
I believe in an aged woman over her darning humming,
And an old man hoeing in his tiny garden,
In the singing corn of the yellow harvest time;
I believe in the wind that sweeps down the valley at midnight,
And in the hushed song of a thrush at twilight;
I believe in the dream in the eyes of young poets
And so—I believe in God.

—DOROTHY M. HAWKINS in *The Woman's Press.*

On Leaving for College

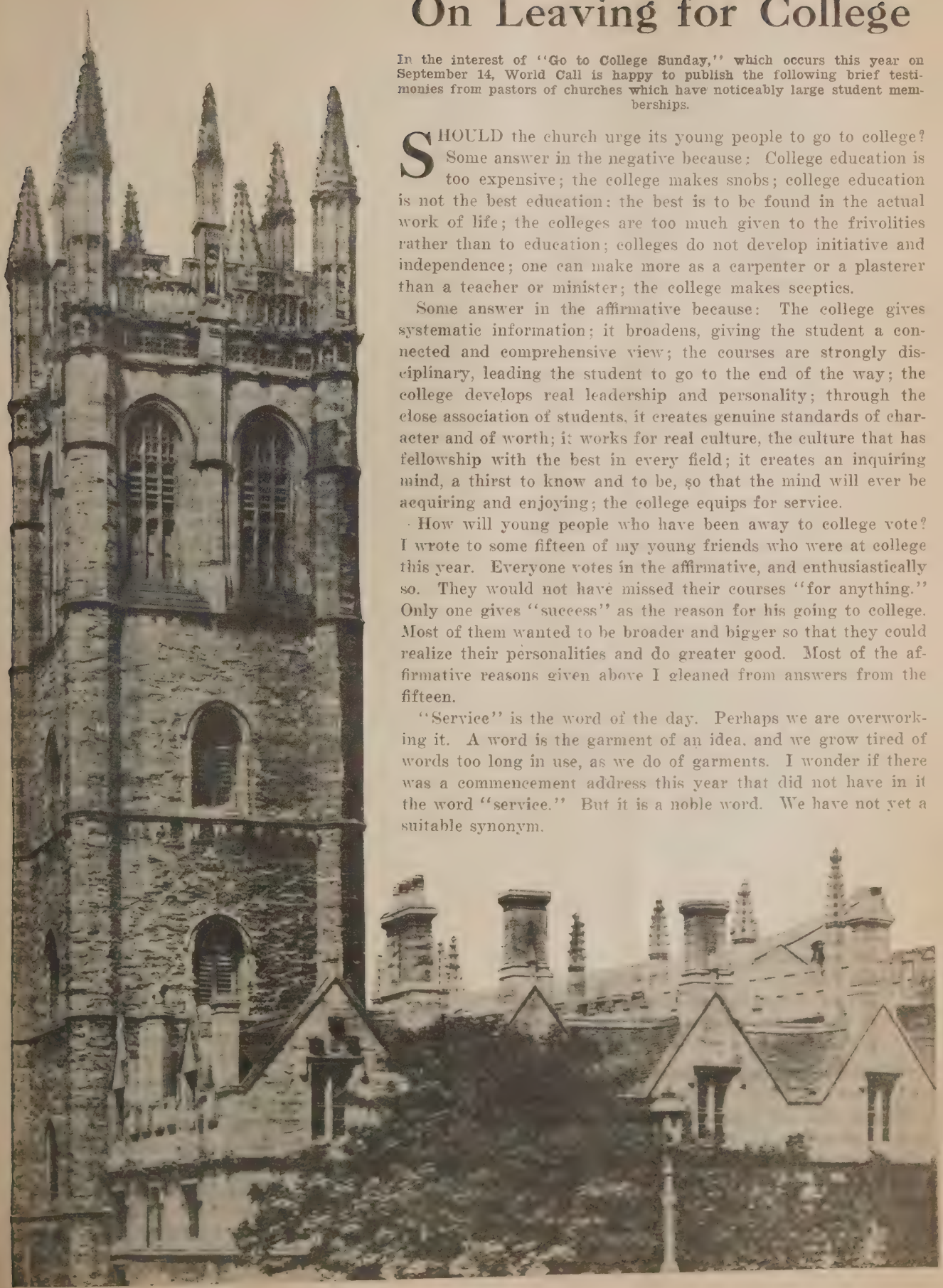
In the interest of "Go to College Sunday," which occurs this year on September 14, World Call is happy to publish the following brief testimonies from pastors of churches which have noticeably large student memberships.

SHOULD the church urge its young people to go to college? Some answer in the negative because: College education is too expensive; the college makes snobs; college education is not the best education: the best is to be found in the actual work of life; the colleges are too much given to the frivolities rather than to education; colleges do not develop initiative and independence; one can make more as a carpenter or a plasterer than a teacher or minister; the college makes sceptics.

Some answer in the affirmative because: The college gives systematic information; it broadens, giving the student a connected and comprehensive view; the courses are strongly disciplinary, leading the student to go to the end of the way; the college develops real leadership and personality; through the close association of students, it creates genuine standards of character and of worth; it works for real culture, the culture that has fellowship with the best in every field; it creates an inquiring mind, a thirst to know and to be, so that the mind will ever be acquiring and enjoying; the college equips for service.

How will young people who have been away to college vote? I wrote to some fifteen of my young friends who were at college this year. Everyone votes in the affirmative, and enthusiastically so. They would not have missed their courses "for anything." Only one gives "success" as the reason for his going to college. Most of them wanted to be broader and bigger so that they could realize their personalities and do greater good. Most of the affirmative reasons given above I gleaned from answers from the fifteen.

"Service" is the word of the day. Perhaps we are overworking it. A word is the garment of an idea, and we grow tired of words too long in use, as we do of garments. I wonder if there was a commencement address this year that did not have in it the word "service." But it is a noble word. We have not yet a suitable synonym.



It was my pleasure to have heard Dr. McAndrews, superintendent of the Chicago schools. He said that when he was graduated, his class yelled:

"Who are we? Who are we?
We are the class of '83!"

As a less selfish yell, he suggested:

"Who are you? Who are you?
You are the parents that put us through!"

The text of his address was that over the rotunda of the University of Virginia, "Enter, and learn the will to serve men."

The young people not only answer in the affirmative, but they are giving the best of reasons for going to college. They want to serve the world with their full powers.

The young people themselves throughout the world vote in the affirmative. The colleges are crowded. Dr. Jacks has asked quite recently a Frenchman, a Swede, a Dutchman, an American, a Chinaman, and a Japanese, "What is the leading interest in your country? What do you really believe in?" The answer in each case was "Education." When he varied the question and asked, "What have you learned from the war?" the answer came, "We have learned our need of education."

The church votes in the affirmative. The prophet Malachi did not find the priests encouraging education, but the Protestant church has been the mother of colleges. It has not been afraid of the open mind. It believes ignorance, not intelligence, leads to unbelief. "Education is light, and light is from God."

The Union Avenue Church, St. Louis, encourages its young people to go to college. It has an annual special "Go to College Day." Our budget sets aside a substantial sum for the aid of young people who are going to give their lives to the ministry or to missionary work. Formerly our ministers came from the country. If we are to keep the supply up to the need, the city churches must make their contributions.

The following I copied from a paper of M. C. Hutchinson, read before a California convention:

"5755 names of ministers in Year Book,
205 negroes,
321 general workers,
206 evangelists,
206 retired,
550 in business and not preaching regularly,
487 in business but preaching regularly,
337 students.

"This leaves 3443 persons giving full time. The number of these going into the ministry from the colleges is far less than the preacher loss through death and leaving the ministry."

I am advised that in the last few years there has been a marked increase of students in our colleges, looking towards the ministry. Still, everyone knows that the Disciples are in great need of many more well trained leaders. Every church should encourage its brightest young men and women to go to college; and every church could well consider giving those that would not likely go without it a little financial lift.

GEORGE A. CAMPBELL.

FOR many years the Huntington, Indiana, church has been conducting a special farewell service for the group of our young men and women who are facing college life. The best time for this service is the week before the opening date of the majority of colleges. We make a list of our young men and women who are going away to school and divide them into two groups. First, those going away for the first time and second, those who have been in college. Frequently, we include a third group, those that we feel could and should go away, and often we have encouraged them to take this forward-looking step. It is wise to have considerable preparation made in advance of the date set for their leaving. To this end I always obtain the aid of the mothers of the above group, and long before the vacation season have the plans all laid for this meeting which will come about the first week in September. This meeting usually takes the form of a banquet, and our experience is that there is no other place quite so good as the church building. Written invitations are sent by the pastor to the three groups. The parlors are beautifully decorated with college pennants and colors. Our country's flag and the Christian flag should be in evidence. A social hour before the banquet is arranged, during which period introductions take place. This gives them opportunity to know who is going to school and, possibly, to what school they are going. It also helps to form a group consciousness of the college men and women in the local church.

After the dinner has been served, we usually begin by having college songs, cheers and short talks. Full, free expression is given to the young life of the participants. Of course, the leaders in this will be the boys and girls who have been in college. After they have had opportunity to express themselves, those who are going away for the first time are asked to make some little contribution to the meeting, all of which should be free and spontaneous.

Then some of the older students should be prepared to make the more serious type of talks and thus we gradually come up to the real purpose of the meeting. A short talk by one of the older students on "The Christian Life During School Days," or some such theme, will lead up to the last address of the evening, which should always be made by the pastor. Of all the addresses of the year's work, certainly none should be more carefully thought out. These young people naturally represent the flower of the young life of the church. These are to be the leaders of tomorrow, and here is the pastor's opportunity. Already they are thinking in terms of the future. "What will the school be like?" "What experiences await them?" Certainly it is the chance of the hour for the pastor who would link the lives of his young people in a very definite way with the church. It is not our purpose to suggest

anything of a sermon outline. No "made-to-order" address, no matter how splendid, would be of any worth. It must be brief and, above all, filled with love and deep personal concern.

When these young people are at home at the Christmas vacation period, it is an excellent thing to have another evening together, very much like the first, with the possible change of letting the young people provide most of the program, the pastor adding a few "fitting words" at the close.

Another thing that helps keep the connection between the students and the church is to send to the students regularly the church paper or bulletin. This is a letter from home to them and is always appreciated. Then, if to this may be added a letter once or twice during the year, the tie will be constantly renewed. Leave the way open to all your students to write you concerning any problems that will certainly arise and tend to destroy their faith. To such inquiries give careful attention and be sure to answer in a constructive manner, which means, in full regard for the modern scientific way of approaching all moral and religious problems.

Probably no more beautiful statement has been written in recent years, that sets forth the real interest of the church in her youth's ideals, than Olive Schreiner's "Dream of Wild Bees." "Strange creatures appeared to her as she fell asleep listening to the voices of her children at play, musing over the future of her unborn. In the dream one of the mysterious visitants said, 'Let me lay my hand upon thy side where the child sleeps. If I touch him he shall be as I.'

"She asked, 'Who are you?'

"He answered, 'I am Health. Whom I touch will have always the blood dancing in his veins; he will never know weariness nor pain.'

" 'No,' said another, 'Let me touch him; I am Fame. The man I touch I lead to a high hill where all men may see him.'

"Another came, saying, 'Let me touch; for I am Wealth. If I touch him he shall never know want.'

"Pressing near, another pleaded, 'Let me touch the child, for I am Love. If I touch him he shall not walk through life alone. In the greatest dark, when he puts out his hand, he shall find another hand by it. When the world is against him, another shall say, "You and I."'

"Another coming close, said, 'Let me touch him; for I am Talent. I can do all things that have been done. If I touch the child he shall not weep for failure.'

"Finally one came with sallow face, deep-lined. He stretched forth his hand to touch. The mother-heart asked, 'Can you give health, wealth, fame, love, talent?'

"The strange prophet of the dreamland said, 'The man I touch a burning fever shall lick his blood; when he bends to pick up gold he sees a sudden light and the gold slips from between his fingers. For him there is a path traced out in the sand by a finger no man sees . . . That he must follow. For love he shall hunger but shall not find it. When he cries, "Mine! Mine!" he shall hear a voice, "Renounce! Renounce." He shall fail. Others shall reach the goal before him. He must wait and listen. Far off across the burning sands where to other men there is only the desert waste, he shall see a blue sea. On that sea the sun shines always. Great land rises from it, and he shall see upon the mountain tops burning gold.'

"The mother asked, 'He shall reach it? It is real?'

"And she looked up and said, 'Touch.'

"The strange creature of the land of maternal aspirations touched and whispered as he smiled, 'This shall be thy reward—that the ideal shall be real to thee.' "

W. S. LOCKHART.

A Christian's Financial Creed

I believe and will endeavor consistently to act on the belief that

1. All that I have is held by me only in trust. It originally came from God and belongs to God as I do.

2. Money is not in itself "filthy lucre." It is stored-up power. It represents so much of myself that can be set at work in China or India or New York or Colorado.

3. God counts on the use of this money to do his work, to preach his Gospel and to build his churches; to train his workers and to send them out; to teach, to heal and to save his children; to help establish his Kingdom of righteousness, love and peace.

4. A right use of my income is one of my first duties as a Christian. Until I do this my prayers will be empty. I am saying "Lord, Lord," while I do not the will of my Father.

5. A definite proportion of my income should be set aside for the service of God in behalf of my fellow-men. This proportionate giving is an acknowledgment of God's sovereignty over all of my possessions. It also guards against selfishness. It is a businesslike and Christian method.

6. At least one-tenth of my income should be used exclusively for God's work—as my personal "income tax to God." As I am receiving far more from God than did the children of Israel or any former generation so I ought gladly to give more than one-tenth if I am able.

7. I desire to have partnership with God in my business and in his work in the world. I should invest God's money at least as carefully for him as I do in my temporal business. I should keep strict account of God's fund and not trust to guesswork. I should study the needs of the world field and of the Church and its work so that I may give wisely. I should give my prayers and myself with the money entrusted to me as a good steward of Jesus Christ.

—ADAPTED FROM HARRIS FRANKLING RALL, by *The Missionary Review of the World.*

Where Life is Made of

A Typical Village Street in the Philippine Islands

Watching the world pass by from the doorsteps of their homes is a popular pastime with Filipino ladies. Many of the houses are made of bamboo with roofs of nipa palm leaves and the usual entrance is by way of a bamboo ladder.

Tropic Sunshine and Spray

All the World Goes Fishing

This Filipino fisherman is casting his net where the torrent rushes the fiercest. He pauses, momentarily, as did some fishermen long ago when there came to them the words, "Come ye after me, and I will make you fishers of men."

Canadian Christians in

The second biennial convention of the Disciples of Christ in Canada was held in
atives from nearly all the Provinces and

Delegates at the Ontario Christian

Biennial Convention

Toronto, May 27-29, in the beautiful Hillcrest Church. There were present represent- several visitors from the United States.

Woman's Missionary Session

CLARE UNIVERSITY

In the Old Dominion

By R. G. QUIGGIN

PRESIDENT F. W. BURNHAM wrote an article for the July issue of WORLD CALL in 1922, entitled "A Sound of Going in the Trees of Canada." He told of the first "All-Canada Conference" which met at Poplar Hill, Ontario, from all the provinces except British Columbia and Quebec. A Continuation Committee was formed, a budget provided, "and forces set in motion which I think (wrote President Burnham) will mark the beginning of a new day in the Dominion of our cause."

[illegible] have added [illegible] our numbers: the new [illegible] *The Canadian Disciple*, [illegible] messages from "sea to [illegible] and John Stuart Mill [illegible]ously, thus linking up [illegible] Altogether, a new [illegible] soul has been breathed [illegible] churches.

At the second biennial convention of the Disciples of Christ in Canada, held in [illegible] May 27-29, at the Hillcrest Church, [illegible] committee was appointed [illegible] much valuable work. The [illegible] of the two years' work [illegible] committee, presented by [illegible] Mr. [illegible] a credit balance of $210.-[illegible] of $532.32. A feature [illegible] the devotional ad[illegible] of each session by [illegible] The theme was the disciples' [illegible] "Lord, teach us to pray."

We owe a debt of gratitude to John H. Wells of Regina, Saskatchewan, for two great contributions to the convention. His address on Tuesday evening on *Arise! Go! Cry!* was challenging to all and on Sunday morning he preached in Hillcrest Church a deeply moving sermon on *God's Touch*. Other outstanding addresses of the convention were Dr. H. O. Pritchard's words on *The Christian College* and on *Building a Brotherhood*, and David Rioch's marvelous spirit-filled message on his work in India.

On Wednesday morning the needs of the various provincial fields were considered and the founding of a college in connection with the University of Toronto, to serve the need of the whole Canadian brotherhood, was discussed, approved and trustees appointed to test its possibility.

A great Jubilee banquet was given on Thursday evening when the aims of the Jubilee were presented with gratifying financial results.

The following were approved as officers and members of the Continuation Committee for the ensuing terms: chairman, George H. Stewart, Winnipeg, Manitoba; vice-chairmen, Amos Tovell, Guelph, Ontario, and L. A. Miles, Halifax, Nova Scotia; members, Mrs. William Conner, Vancouver, British Columbia, R. J. Westaway, Alberta; J. H. Wells, Saskatchewan; H. B. Kilgour, Manitoba; R. G. Quiggin and Mrs. G. C. Welsman, Ontario, R. L. Pratley, Quebec; J. S. Flaglor, New Brunswick; W. H. Harding, Nova Scotia; Mrs. M. F. Schurman, Prince Edward Island. One additional member from each province is to be appointed by the provincial conventions of the churches.

One great and notable cause for rejoicing in the convention was the appointment of a talented and charming Canadian girl, Miss Marion Royce, B. A., to become our national children's worker, this appointment to be ratified by the religious education department of the United Christian Missionary Society. An equally notable cause for dismay and grief was the announcement of the resignation of our beloved field secretary, John Stuart Mill.

Off For Scotland

By ROBERT M. HOPKINS

A TRIP abroad used to be an event. Now it is getting to be a very ordinary matter. On the day that our good ship, the Cameronia, left Pier 54 at the foot of Fourteenth Street, New York City, for the World's Sunday School Convention in Glasgow, there were eight thousand persons sailed out of the same harbor bound for various ports of Europe.

Nevertheless for one who is not accustomed to travel on the high seas, an ocean voyage is a wonderful thing to contemplate. To help me still more in this anticipation for the particular voyage on which we are now embarked, my wife and boy are with me, making their first trip abroad. This is my third trip, 1913, 1919, 1924, but with all that it is full of thrills and special delights.

First of all there is the getting ready. The biggest part of that is not the packing of grips or the buying of clothes, however important that may be. The most important part of the preparation is the reading up on the lands we are to visit and the things we are to see. That takes a whole winter, with many discussions about the family fireside. That man was right who said we take away from a journey like this only that which we take to it. Which being interpreted means we can enjoy only those paintings and cathedrals and historic sites concerning which we have studied before we came.

There is another very important part of the preparation to be made since the World War. In 1913 we needed no passport, though we visited ten great nations. Now we must have a passport from our own government, which is to be obtained from the Secretary of State only upon an application with which is filed a birth certificate and a photograph and many other declarations concerning which we used to think but little. Moreover this passport must bear the visas of the several countries to be visited, and these are obtained through application to the foreign consuls resident in our country. This all costs money, a good deal of it, and may look like a lot of red tape, but it is essential to a world journey since the war. We have on board E. G. Tewksbury, of Shanghai, China, the Sunday school secretary of China, whose normal trip would have been over the Trans-Siberian railroad, but because he could get no visa from Russia, he has been obliged to cross the Pacific, span our continent, and join the Cameronia party in their crossing of the Atlantic in order to get from Shanghai to Glasgow.

The first lap of the journey is by rail, from St. Louis to New York. For this we chose the Baltimore and Ohio Railroad, not because they have the fastest trains, but because they always get there. The conductors on the B. & O. are most courteous and careful in their work. Many of them have been with the road a long time. The one who handled our train from Cincinnati to Parkersburg, West Virginia, has been with the company 54 years. He said God had been very good to him in that more than half a century. Somehow you feel safe on a train in the hands of a man like that.

At Cincinnati we picked up the remainder of our party, five friends from Kentucky. This makes a total of ten, five from St. Louis and five from Kentucky, which is sufficiently large for a party of congenial friends who want to travel leisurely and economically, perhaps not seeing everything but enjoying to the full all that they do see.

One night for rest in the Prince George Hotel in New York puts you in good trim for the long voyage. Then comes the time to embark. And such a busy time that is. Bags and baggage must be cared for personally because there is no checking system such as we are accustomed to on American railroads or in American hotels. In spite of all this care, one of our pieces succeeded in getting lost and it eluded us for two anxious days on board when it was found in stateroom B 70 whereas it should have been in B 10.

Then after one has found his stateroom he must arrange for seats at the dining room tables and chairs for the deck. The latter cost $1.50 each. Strange that one should have to pay for a deck chair after all the money that has been required for the passage. But such is the custom on shipboard and we must patiently endure it.

No place is the tipping system more strongly entrenched than on the ocean liner. The chief steward, the dining room waiter, the bedroom steward, the stewardess, the bath attendant, the deck steward, the gym keeper, in fact every one seems ready and [illegible] except the captain, and perhaps he is remembered by the company. It makes one want to join the Scotch. This [illegible] propounded by Dr. MacGowan of Pittsburgh, "What is the difference between a Scotchman and a canoe?" The answer gave was, "A canoe tips."

But somehow we get through it and we get our adjustments and then we settle down for the long voyage. But that is another story.

Bethany College Commencement Extraordinary

By W. R. WARREN

THE entire brotherhood of Disciples of Christ will be interested in certain features of the eighty-first nual commencement of Bethany College. is eighty-three years since, as indicated the commencement address, Alexander mpbell founded Bethany College.

"He chose and donated the site, in an riting country environment, easily accesle to the national highways of the day; personally solicited the funds, covering actically the whole of the Ohio and Missippi Valleys from the Appalachians to e Gulf; he selected the builders and supered all work of construction; he sought d secured the men who made the college; daunted by the ravages of a devastating e, with stout heart he started anew from e ground up; the rebuilded college he ter steered through the political vicissides of the war between the states; and his last will and testament, he bequeathed the college a considerable part of his pernal property.

"In all these undertakings, and however ried the enterprises, William Kimbrough endleton was the right-hand man of the under. From 1841 for a quarter of a ntury they traveled together, spoke from e same platforms, promoted the same pubations, talked and thought and taught d wrought for Bethany College."

The Civil War intervened and Alexander mpbell died before the building which and W. K. Pendleton had planned could completed. Its last and crowning unit, mmencement Hall, was used for the first ne at the graduation of the class of 1871. e entire building is in the form of a rersed and elongated letter "E," Comencement Hall forming one wing and the erary society halls the other, while the wer and main entrance mark the center. ong the western side, under the tower and om wing to wing extends the corridor.

The north wing was destroyed by an inndiary fire in 1879 and stood in ruins un a few years ago when Earl W. Oblebay, Cleveland, Ohio, stored it in enrged and improved rm as Oglebay ience Hall. Meanile the financial ress of the college d lack of dormiry facilities comlled the conversion f Commencement all into a dormiry. This dormiry equipment havg served its purse, the Commencent Hall has been stored to better an its original ndition. The exrior architecture is most precisely as was originally. he building is fireroof and heated ith steam so that can be used roughout the year instead of simply for commencement. The vaulted ceiling of the hall remains as before but its great height has been reduced by the creation of a first story, which serves the double purpose of housing a modernly equipped physics laboratory and classrooms and giving the hall perfect acoustics.

The cost of these improvements amounted to more than $50,000, five-sixths of which was borne by M. M. Cochran, of Uniontown, Pennsylvania. In the original proposal Mr. Cochran was warmly seconded by William Campbell Pendleton, a grandson of Alexander Campbell and son of W. K. Pendleton. To the keen regret of everyone present both Mr. Pendleton and his wife died before the restoration of the building was completed.

For the commencement address the college administration called from Houston, Texas, where he has been president of the Rice Institute since its establishment, Edgar Odell Lovett, who delivered the valedictory of the class of 1890 in the old Commencement Hall. He spoke on *Some Aspects of Popular Education*. The speaker charted the fundamental function of the college in a most illuminating manner. It is difficult to quote from such a closely knit address in such a way as to convey its message with anything like adequacy. We risk presenting a few sentences in the hope that the entire address will soon be available:

"Bethany College was built on a Book. The founder was himself early among textual critics, for he wrote out his own translation of the Book. To him the Scriptures were sacred, but they were not a sealed book. They were open to each individual mind, and in the light of all learning. Moreover, the local light lit on these hills was singularly anticipatory of the present-day spirit of modern science, inasmuch as the first faculty of the college consisted of three separate chairs in the mathematical and physical sciences and three in the liberal humanities."

"If I lay the first emphasis on training to think, it is because I shrink from prejudicing the thinking of the future citizen by the contents put into his thinking at any stage of his growth."

"For John Adams and Alexander Hamilton and Thomas Jefferson and George Washington I have great respect. I honor their memory for their great service to this new country. By those sentences I am myself moved to more of consciousness in the form of civic obligations. Of what they read and heard and thought and did I like to hear and read and think as much as I can lay hold of, but what I need infinitely more than I need any of these things is a clear head and a trained mind in the presence daily of problems as momentous for my country as were any they ever faced, and which they could not possibly have had the wisdom to forsee."

"It is precisely because no one of us is quite free to act independently of the sanctions of authority in a variety of forms, that I contend for this second requisite of a liberal education for citizenship."

"Now if rigorous training [illegible] to accuracy in judgment, [illegible] issues in generosity of judgment. If the one brings us to the insurmountable convictions of life, the other bears us to the inevitable compromises of life. The one is theoretical where the other is practical; the one imaginatively reveals the ideal, the other almost intuitively recognizes the approximation attainable. If the one is keen and far-seeing, the other is kind and long-suffering and patient and tolerant. This may still be the best possible of all worlds even though in the realm of action what ought to be done must sometimes give precedence to what can be done. Under this second aspect of education for citizenship, [illegible] its liberal aspect, there is all the greater hope for the country because multitudes of men and women who are incapable of straight thinking about complicated problems, are nevertheless all capable of right [illegible]

The restored Commencement Hall at Bethany College

the materia medica of public ills? And if I am a specialist worthy of the name —and what tradesman or salesman or business man or professional man or skilled laborer of whatever sort, is not a specialist? —I will give to my representative in the state assembly or the national congress, the same freedom, responsibility and authority that a railway president or a college president enjoys. He must be honest, he must be able, he must be industriously about his country's business; but more than this I will not require of him. Moreover, as soon as I am convinced that he is the right man in the right place, my own political activities will be limited on the one hand to persuading him to hold the place, and on the other to preventing any political rival from getting the place. With such restoration of stability and continuity in public life we might with some confidence look to a return of the day when our representatives actually made the laws rather than received them in typewritten form from their constituencies."

"Every discovery of science, every revelation in religion, every invention in industry, every event of history, was in the first instance news. For the enlightenment of public opinion we look then to the news of yesterday and today, to truthfulness, zeal, authority and conscience on the part of editor or exhibitor or educator or evangelist, each of whom in these times we expect to be a patriot with a planetary mind in practical politics."

"The pen is the sword of public opinion; the spoken word its bugle call."

"So long as men love learning, so long will the college flourish. So long as men seek truth, will the spirit and service of science endure. And in beauty and holiness, religion and art will outlast them all."

"Each of these—the religious and the scientific aspects of the universe—has its own beauty, its own power of inspiration, its own truth. Each shines with a light the more wonderful, the more resolutely we set ourselves to study it. Each is a kindly, leading light, each beckons to a better life, each fades away imperceptibly into the other, as multitudes of men and women have found to the illumination of their own souls."

"The world over, government through public opinion is a form of democracy that is fast enveloping the planet. Of such international mind the religion of Christendom was a pioneer; to its cosmopolitan spirit science and art have made universal appeal; towards its cosmopolitan polity trade in goods and commerce in ideas have contributed; towards its international comity the higher patriotism has always pointed. This planetary aspect of public opinion doubly enhances the power of all educational enterprise, not only to educate the public opinion of a people, but to enlighten the public opinion of a planet on which no people longer lives alone."

The annual meeting of the alumni of the college was held in connection with a luncheon in the dining room of the Bethany church on commencement day. This meeting was presided over by Earle Wilfley, of the Vermont Avenue Church, Washington, D. C. President Lovett's remarks at this luncheon were not less significant than his formal address of the morning. He spoke of the development of the modern college under the three heads of standardization, stabilization and secularization. It was clear that he expressed the unanimous sentiment of the three hundred alumni and friends of the college who sat in the meeting with him.

He rejoiced in the fact that the college had met the requirements of the most exacting educational standards without sacrificing the development of individuality in its students. He found great satisfaction in the assured permanence of the college, not only in its increased financial resources and material equipment but especially in the presence of many children and grandchildren of its earlier graduates among the present students. He rejoiced particularly and finally in the school's successful resistance of the temptation to secularization. This tendency he illustrated with the following bit of history:

"The city of Glasgow, in the university of which the founder of Bethany College was a matriculated student, found its motto in an ancient inscription, the original form of which was: 'Lord, let Glasgow flourish through the preaching of Thy Word and praising Thy Name.' At a later period this motto appeared in the shorter setting: 'Let Glasgow flourish by the preaching of the Word.'' And finally the last and only authorized heraldic form of the motto is: 'Let Glasgow flourish'—an altogether secular aspiration!"

His conclusion, as follows, found a ready echo in every heart:

"The first articulate cry of this young college was: 'Back to Christ.' At fourscore years it is still the same cry. It is not the cry of second childhood but of second youth. It is not the cry of senility and old age, but the cry of rebirth and rejuvenescence. It is a cry as piercing as it is articulate. There may be no such thing as a Christian university; there certainly is such a thing as a Christian college. Its religious spirit was the crowning glory of the old Bethany College. May its renewed religious spirit be the crowning glory of the new Bethany College."

There were fifty-two graduates in this year's class, the largest in the history of the college. The five trustees elected to fill vacancies and to succeed those whose terms were expiring are all graduates of the college, comparatively of recent years, who have proved their loyalty to the institution and their ability to serve it effectively. They are: Frank J. Kent, of New York City; J. C. Morris, of Shelby, Ohio; Dr. Guy D. Lovett, of Cleveland, Ohio; John Marshall, of Parkersburg, West Virginia and Miss Jessie A. Smith, of Wilmington, Ohio, formerly dean of women in the college.

President Cloyd Goodnight announced that only $20,000 of a current deficit remained to be secured by September to enable the college to receive the $200,000 that comes from the General Education Board on account of the $400,000 recently added to the endowment of the college in compliance with the conditions of its grant.

New Children's Worker

By H. F. Dawes

Marion Victoria Royce

MAY I have the pleasure of introducing Marion Victoria Royce Bachelor of Arts of McMaster University and member of Hillcrest Church of Christ, Toronto, Canada? Miss Royce is to undertake the duties of Children's Work Secretary for Canada and her qualifications for such work give promise of notable success.

Referring to her "Obituary" in the annals of her university class I find that "Her cheery heart first beat in St. Thomas (Ontario), and it was there she learned her letters and qualified for a valuable McMaster entrance scholarship." As souvenirs of her academic career she may cherish, besides undergraduate prizes, the Governor General's Medal and an enviable record of "firsts." But not only in her studies did Miss Royce excel; she was a leader in all college activities, student publications, college societies, and class organizations. Since graduation she has spent one year in the Ontario teacher's training college and for one year has taught with success in high school.

So much for her technical qualifications. If the picture which accompanies this sketch tells a true story it will reveal a personality of charm and understanding and sympathy which, fostered in the delightful Christian atmosphere of her St. Thomas home has unfolded year by year in her church and university environment. To her, children have been a continual delight and her pet diversion has been the development of work with children. At Hillcrest Church she has been a leader in that splendid program for "Canadian Girls in Training" and now she is to make a life work of what has always been an attractive hobby.

Baguio

By DALE ELLIS

WE are in a pleasant spot up here in Baguio, Miss Adamson, Miss Serrill and I. We have one of the cotages which the government provides for the acation of its employees. This one was subet to us by a teacher in the Philippine Uniersity who went south for vacation. The rest f our missionaries are in government flats, nore or less comfortable but far from lesirable from the rest point of view; there s so much constant noise. We are hoping ve will have our own cottages by next ear. Baguio is one of the most beautiful ummer resorts in the world. It is a series f mountains and valleys with pines and ines everywhere and wonderful vistas. t is very well taken care of and is laid ut with splendid roads all about for autosts, and plenty of places of interest for hose who want to hike to see them. I ave been thankful for the autos this ear as I sprained my ankle just before oming up. The center of the place is a ttle village from which the name Baguio s derived. There is a splendid market here we can get the American vegetables hat we can't get in the lowlands and good neats that we never find down there, so ot a small part of our vacation is the ats. Strawberries and rhubarb, the latter f which I would not eat at home, are ny weaknesses here. I have been glad to ind that I have not forgotten how to make ies and shortcake in three years and a alf.

Tonight we are to have dinner with a riend of Miss Serrill who teaches in a overnment farm school up here. All the upils are the Igorots of the mountains. This teacher praises them very highly and hinks they are very capable people as they eceive education. They once were the ead hunters of the Philippines who no onger exist anywhere. Now they are most eaceable and teachable. They still wear he "G" string, and little else when they ome out of the mountains but they are very adaptable to shoes and collars and the rest of the impediments of so-called civilization. We are all anxious to be able to establish work among the mountain people and have several workers who are ready to go to them when there are funds. Miss Adamson and Mr. Kennedy made a very difficult two weeks' trip through the mountains east of Ilocos Norte in February and found the people there very anxious to have us come. In fact they begged them to stay and insisted that the Bible girl with them remain. Miss Adamson has gone to this convention now in session to put the plea before the people and see what they can do. They will of course need help to start it, but if they can get the vision it will be something.

—E. T. Bowman.

Baguio as seen from a hillside

Our two northern districts of Ilocos Norte and Ilocos Sur are holding their annual convention now and several of the missionaries are in attendance. We expect it to be an unusually good convention because of the workers who are behind it. The president is a fine young attorney who is also the chairman of Mr. Kennedy's evangelistic committee. The preacher in the town where the convention is being held is a graduate of Drake University and is a very capable and fine-spirited worker. We need many more like him and can have them when we are able to assure a living wage. We were so proud of our boys in the Bible Training School last year and had such high hopes of them but fear that many will not be able to return this year because they cannot see a future which will enable them to support their families. We cannot blame them. They are as disappointed as we are about it, but the financing of our workers is the big problem of our work.

The Ilocos Norte Endeavor convention meets in Laoag next month. We have an Endeavor enthusiast who a few years ago organized a Christian Endeavor union in the province. The same young zealot organized the first woman's missionary society in Ilocos Norte a few weeks ago, getting his idea from the Jubilee movement which the missionaries have been working on out here. We called for a Jubilee gift from each church as an Easter offering. I have not heard how it succeeded but the people took hold of the idea well. Little by little the people will get the vision of real giving to the Lord, but repeated rice failures have made them feel poor for so long that it has become a habit with them to think that they cannot afford to give.

The same idea has kept our dormitory from filling up with girls the last three years. I have made some new plans by which the girls can bring their own food and lights and live there much more cheaply than before and I am hoping it will give us the girls. We must have them if we are going to win them. I did some advertising before I left for vacation but if I can't get to see some in each town before school opens I am afraid the idea will die. They will need personal assur-

—E. T. Bowman.

Igorote men in the market at Baguio. In town the men wear a shirt over the "G" string.

ance that it is possible to live in Adamson Hall for three *pesos* instead of fifteen.

Our first job when we get home is to have a well dug and a floor laid. We have been in the dormitory for less than two years and a half but our nice hardwood floor that was just beginning to be nicely polished, is all eaten with white ants so that there are places so weak that we hardly dare step on them. We must get the floor up and apply a death-dealing solution before the ants eat their way through to the second story. We don't know just how we shall pay for it all but we must find a way. We had hoped to do some necessary painting this year and perhaps lay a cement walk but they must wait.

These are anxious days for many young people. So many of the high school graduates are trying to find work to support themselves through college. It is pathetic to see how badly they want to go to school and how almost impossible it is for them to find work in Manila. I found one boy a job and now he writes that he cannot get money to pay his railroad fare to Manila or his matriculation fee. We have a house boy here whom we have tried to find work for but so far have failed. We feel we must find something for him to do.

The Ford Special

By ADELINE GODDARD

Ira W. Griffis and family and Ford that carries him to his preaching points

A TRUE example of home missionary work is found in Dewey County, Oklahoma. In the early days of Oklahoma, when it was still a territory, evangelists organized churches in great numbers over the state and passed on. In this way at one time there were twelve Christian church groups meeting in Dewey County. Local leadership was almost entirely lacking and one by one these groups discontinued services until in the spring of 1920 only six were having Sunday school and there was not a Christian preacher in the county.

About this time one of the elders in the church at Taloga, the county seat, wrote a most appealing letter to the dean of the Bible College in Phillips University making a request for a student preacher to be sent to Dewey County. In thinking over the available men in the graduating class, Dean Marshall very wisely decided to describe the case to Ira W. Griffis who was just then completing the work for his Master's degree in the Bible College.

Being a postgraduate student of considerable ability, Mr. Griffis had received a number of calls which promised better money and more chance for promotion, but the need in Dewey County convinced him that his duty lay in that section. Upon graduation he took his wife and two children to Taloga, a small inland village, and began his work.

After surveying the field with its various small and disorganized groups, all of small financial resources, Mr. Griffis saw that in order to remain in Dewey County it would be necessary for him to get some remunerative work along with his preaching in order to support his family. In Taloga his adaptability and usefulness had won the approval of the entire town and the school board urged him to become superintendent of the town schools. He accepted their offer and with this assurance of an income used the remainder of his time unsparingly in work among the six churches of the county. In time all were having preaching regularly, if only once a month. Few of the churches were accessible to the railroad and Mr. Griffis was unable to buy a car because of having gone in debt to finish his education, so very much of his traveling had to be done on foot. For months he walked fourteen miles on Sunday morning, arriving at his appointment in time for Sunday school and preaching at the morning hour. He would secure someone there to take him eleven miles farther for the afternoon service and return in time for the evening meeting. Walking home those fourteen miles after church, or before school time the next morning, was not unusual for him.

Funeral calls had to be answered in the same way, and being the only Christian minister in the county made him very much in demand for these services. Some weeks besides his regular appointments and his school work, he conducted as many as seven funerals.

Sacrifice and service like this has its reward, and the new life which began to show in those six Dewey County churches rewarded Mr. Griffis' efforts. In addition to keeping in touch with these through regular preaching appointments he was able to open the work at the Chester church where services had not been held in ten years. There is now an average Sunday school attendance of eighty at Chester. Another reorganization was effected at Vici, and both of these points are now among our live churches.

In 1922, the Seiling church, perhaps the strongest in the county, made a request for half-time preaching and was able to pay for the same. This gave Mr. Griffis an opportunity to exert extra effort in this field where the Sunday school attendance seldom reached fifty and the church membership was even less. In these two years the Sunday school average has been raised to 175 and the church membership numbers 165.

In the fall of 1924, Mr. Griffis decided it would be wise to re-enter Phillips University for more postgraduate work and accordingly moved to Enid. By this time he had acquired a Ford and, early in the fall, he made arrangements with other ministerial students to assist him in Dewey County. Every week-end, except one, during the entire fall, winter and spring, the "Ford Special," with its load of preachers, has made its way to Dewey County in order that the work might continue to grow in the different fields.

Every one in the county loves and respects Mr. Griffis and when he made arrangements with the United Christian Missionary Society to have Dr. Royal J. Dye visit Dewey County it is no wonder that they came by the hundreds. No other foreign missionary has visited Dewey County and Dr. Dye's message came to the people as a new and thrilling word.

As Mr. Griffis and his helpers continue to evangelize Dewey County it is their hope that this contact with the foreign fields through Dr. Dye will make Dewey County an influence in helping to evangelize the world.

Willing to Take a Great Risk

Some time ago, Miss Furman discovered that two of the Bible women in Bath, India, were teaching in the home of a leper woman. She asked them not to go there and both women said, "How can we refuse when the woman wants to learn and is so eager? If we don't teach her, who will?" Miss Furman considered the risk to the Christian women and their families too great and insisted that the teaching stop. Recently one of these Bible women said she had gone back into that home to teach again because she could not refuse the urgent requests even though it meant taking a great risk.

Japanese Relief

From the Wilshire Boulevard Church, Los Angeles, California, comes a check for $670.86 for the work of Japanese Relief. This brings the total, received by United Christian Missionary Society for this purpose, to $25,541.11.

Even One of the Least

By DR. MARY J. LONGDON

IT was before I went on my last furlough that a woman came to the Mirmalendu Tuberculosis Sanatorium with her little baby boy about two years old. She was not so very ill but the baby would live only a comparatively short time. She and her husband, who were of low caste, had some years before become Christians. They had three children, this child being the youngest. Later, the husband had returned to caste with another woman. This left the wife with her three children to the mercy of the mission.

The eldest child, a girl, was put into the Mahoba school; the older son into the Damoh school, while she kept the baby. It was a miserable looking little mite when it came, nothing but skin over bones and so distressed looking. Its chest was all bad and it meant just waiting and making it as comfortable as possible, easing the pain and the distress as far as we could.

All the ambulatory patients are weighed on the fine home-bought scales once a week. This occurs on Saturday morning after rounds. This particular Saturday morning I had a letter for Bhanmati Bai, the mother, from her eleven-year-old boy in Damoh, saying that he was well and happy in his classes. I gave this to her and she was so happy and proud of her son! All her hope for the future was centered on this boy.

After the giving of the letter and before the weighing a telegram from the Damoh school came to me saying that the son had died suddenly. It was my duty to tell the mother. Do you sometimes forget that doctors are human and that having these very sore duties to perform is a real grief and trial? The mother had come in with her baby to be weighed. I told her to wait till the others had gone back to their places. When she was told of the passing of her son, who was both her pride and her hope, she was literally crushed. She just shrank down within herself. She went around after that in a positive daze, but continued to tenderly care for the other little life that was slowly but surely slipping from her. When he finally went the world was indeed empty! She wanted to go to her beloved children. She wanted me to help her go. I could not do that, for then she would never see them. Gradually she again took up the burden of living, only waiting for her own call; waiting in faith, knowing in whom she believed. She was still waiting when I returned from my furlough. To be sure, the poor body had suffered much but her faith was bright and clear and fixed. She was assured that He would soon call her to join her beloved ones.

We have church services at the sanatorium every Lord's Day and communion, too. I take the communion to the bedfast patients who wish it. The last Lord's Day when I gave her the communion I spoke of how surely very soon she would be released from the miserable burden of a diseased body and would be clothed in the raiment that was being made ready for her and have the glorious body that is part of the faith. While we were at dinner on Tuesday she quietly slipped over. We wrapped her body in white and laid it on the bier and so the last bit of respect was paid the old house.

The body was not put in a box or casket. It is not the custom among the Indians to use a box, so we do not encourage introducing the expensive custom. I do not recall speaking about a box to her, but that last Sunday when I gave her communion, she motioned to where a little knotted-up cloth lay under the mattress and asked me to get it out. It had two knots in it. One had three silver rupees in it and the other had one nickel coin and the rest copper to the value of seven cents. She told me to take the silver for the Lord's work. That day we had taken the offering for the Bible Society and she said she would like for it to go for that purpose. She then asked to have some sweetmeats. I handed back the small change and one of the silver rupees to be used in buying them. No, she would not have it so. All the silver was for the Lord's work and the few cents for herself. And so it was.

Did not that rare spirit meet a wonderful welcome on the beautiful shore?

A Chord That Touches All Hearts

For the fifth consecutive year members of the First Church, Atlanta, Georgia, went to the Federal Prison and held Mother's Day services for the men incarcerated there. The quartet choir from the church rendered several songs relating to mother, while the Negro prisoners sang *My Mother's Prayer* in their inimitable way which reached all hearts. The platform was profusely decorated with baskets of beautiful old-fashioned flowers. Many boxes of flowers came from interested people from out-of-town, a whole carload from Valdosta, among them six hundred roses. Many of the flowers were sent to the prison hospital and each man wore a red or white flower. Dr. Bricker had the undivided attention of the men as he spoke to them and the expressions on their faces showed that many hearts were touched by the message.

MRS. JESSIE HALEY KERKSIS.

Graduation Day at the Akita Kindergarten, Japan

Wanderland-Wonderland

"Children who have never seen a Bee"

By Lucy King De Moss

BEN and Betty were perched in the low, friendly arms of a great tree which grew in the center of a lovely green pasture and cast its cool shade far out over the grass. Aunt Lucia sat right beneath them, with the lunch hamper beside her.

The children peeped down through the leaves. They could see the name of the book she was reading. *The Life of a Bee.* Funny thing to read about.

"Aunt Lucia," called Betty, "tell us what you are reading."

"I'll read you some of it, if you will come down," Aunt Lucia said, smiling up at them.

The children scrambled down and sat beside her.

"Day after day," she read, "the sun will scarcely have risen when the explorers of the dawn (the bees) return to the hive, which awakes to receive the glad tidings of what is happening on the earth.

"'The lime trees are blossoming today on the banks of the canal (said one). The grass by the roadside is gay with white clover (said another). The sage and the lotus are about to open. The mignonette, the lilies are overflowing with pollen.'

"The news is handed in to headquarters and arrangements are quickly made to divide up the work. Five thousand of the strongest and most active will be sent to the lime trees, while three thousand juniors are sent to the clover. The workers set out in long black files to their own particular tasks—they have been told where to go and which flowers to visit."

"Look!" interrupted Ben, whispering.

A bee had flitted down to the swaying spray of clover and was sipping its sweetness. Betty moved close to Aunt Lucia.

"It will not harm you, Betty, so long as you do not interfere with its business. Watch."

They watched the bee as it drank the honey from the clover blossom, deep, deep, in its heart. After a moment it flew away.

"It is gone," said Aunt Lucia, "to leave the honey it got from the clover blossom in the hive where it lives, where thousands of its sisters are working. "You see, it does not get the honey for its own pleasure. Every bee has its part to play in mak-

ing wax for the comb and honey to fill the comb. We are the ones who get the honey."

"I do love to hear the bees buzzing," said Ben.

"Ben," said Aunt Lucia, "do you know there are many, many, boys and girls who have never seen a bee, nor clover, nor a pasture like this, nor a tree like your tree? Their fathers and mothers lived, perhaps, in country villages somewhere in Europe, across the sea, but when they came to this country to the large cities they found no place to live except in high tenement buildings on the crowded streets. When children came to the homes they had no playground, but the narrow streets. I have a friend who is trying to bring some sunshine into the lives of these boys and girls. She told me about taking them to the park one day. When they came to the soft grass and saw the waving trees, they hardly knew what to do. They touched the grass with their hands and looked around in wonder when they heard the song of the birds in the trees.

"There were flowers in beds and presently a bee came buzzing through the air.

" 'Look!' said a little Italian boy, 'look at the cock-a-roach!' "

"Cockroach!" yelled Ben, and rolled on the ground with laughter. So did Betty.

Aunt Lucia smiled, too, but a little sadly.

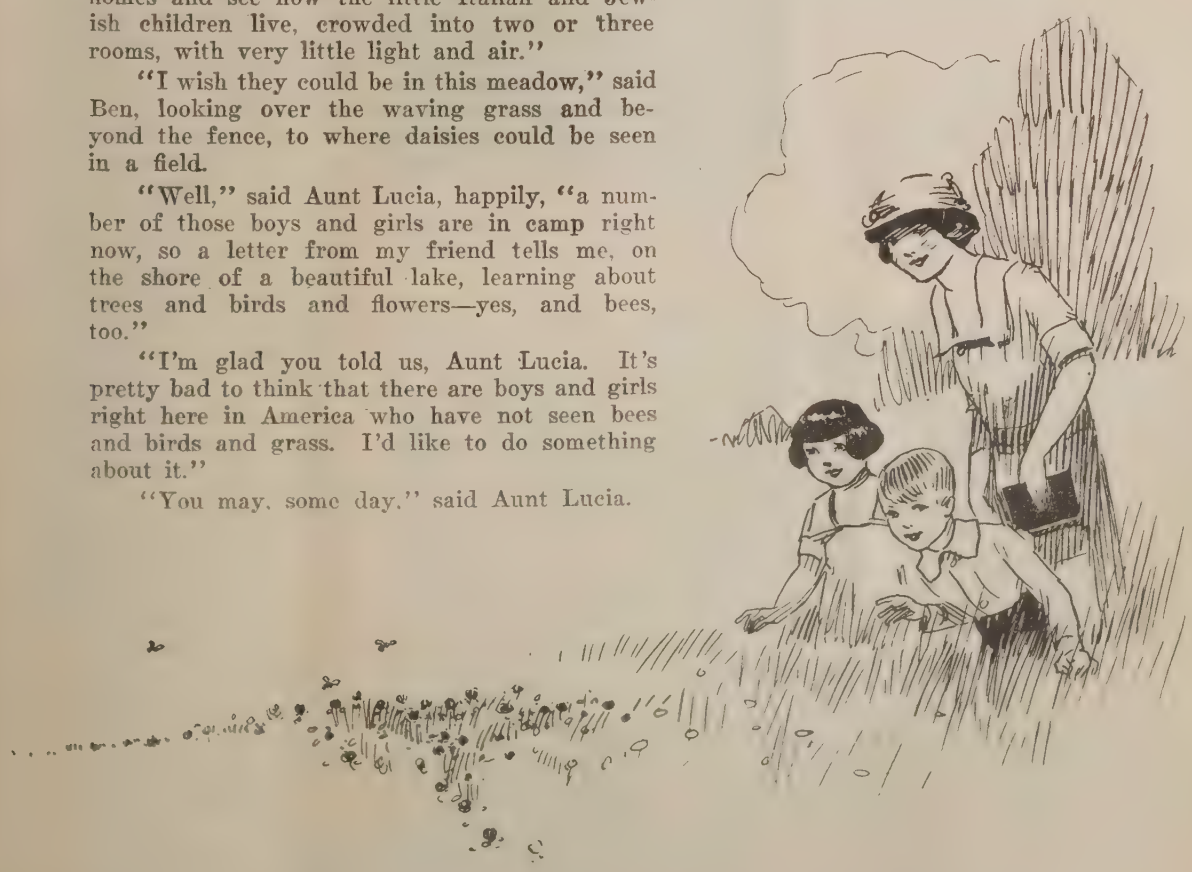
"You see," she said, "they knew all about cockroaches, for they had seen thousands of them in their rooms in the dirty tenement buildings. But they had never seen a bee nor a butterfly nor a robin red breast. My friend said it was very sad to go to their homes and see how the little Italian and Jewish children live, crowded into two or three rooms, with very little light and air."

"I wish they could be in this meadow," said Ben, looking over the waving grass and beyond the fence, to where daisies could be seen in a field.

"Well," said Aunt Lucia, happily, "a number of those boys and girls are in camp right now, so a letter from my friend tells me, on the shore of a beautiful lake, learning about trees and birds and flowers—yes, and bees, too."

"I'm glad you told us, Aunt Lucia. It's pretty bad to think that there are boys and girls right here in America who have not seen bees and birds and grass. I'd like to do something about it."

"You may, some day," said Aunt Lucia.



On the Last Lap of the Journey

By LELAND H. EMERSON

WHEN we left the states we counted on reaching Batang by the middle of January, or by February first, at the latest. But we reckoned without knowing the many things which can slow up travel in China.

We have now before us only about twenty days' actual travel on the road to Batang. It took us thirteen days to go from Yunnanfu to Talifu. Then, because we arrived just at Chinese New Year, we had to wait there thirteen days before we could come to terms with the horsemen. Mr. Ogden finally made arrangements for us to leave Tali on Monday, the eighteenth of February. We were up at four-thirty, had breakfast by six-thirty and were all ready to go before eight o'clock. Our horses were saddled and waiting. But the horsemen were not there. Finally they came and in the final checking up we discovered that somehow they had made two extra loads. It took nearly an hour to find the extras and another hour to persuade the horsemen to change them. However, by eleven-thirty, we were actually on our way. We had a long stage to make—ninety *li*—a *li* is a little more than a third of a mile. Starting so late it was impossible to make more than seventy, so we had to stop for the night in a tiny little village. Our cook was the only one ahead but he had found a house where all could stay.

The next day was supposed to have been ninety *li*, too, but since we made only seventy the first day we had an additional twenty. However, we were off in good time, and got in at about five-thirty. All of the day before we were going up the valley in which Tali is situated. On our right was the beautiful blue Tali Lake. On our left was the steep snow-specked range which we had to go around. The second day we went on up to what we thought was the end of the lake over a small pass, and out into another valley where we found a long arm of the same lake. After we passed it, we followed a lovely mountain stream up a canyon to the valley from which it came, then around the edge of the mountains toward the northwest into Cow Street Town.

Two typical Tibetan boys of the better class. They are about 17 years old.

The next day was supposed to be another long stage, but for some reason unknown to any but the head horsemen, we stopped fifteen *li* short. However, we had a nice place and arrived early. After we had been in bed but a short time the most awful yells arose down in the town—people shrieking and crying, howling really, and banging on kettles, ringing bells, doing almost anything to make a noise. It sounded like New Year's Eve at home, or like the noise at a funeral for some great official out here. We investigated and found that an eclipse of the moon was beginning. The people thought a huge dog was biting it. They were trying to frighten the dog by their noise, and some were calling one of their gods by name. Others were yelling, "Fix the moon; O, fix the moon." They continued their racket all the time the eclipse was increasing, and when it reached totality, their shrieks and yells more than trebled in their terror. Then, as the moon appeared again, they grew less and less, and finally stopped entirely.

It was a new experience for us and not altogether a pleasant one. I, for one, was glad when it was over. Somehow the despair of the people over the loss of the moon and the hopelessness of their cry to their god to fix it, made me shudder. There are thousands and thousands of people in these beautiful valleys we have been passing through so carelessly; and most of them never have and never will see a Christian missionary or hear the story of our God. That night they were all crying for help to a god who could not hear and was powerless to help. Through the years they will continue to call on him and he never will help. There are a few missionaries scattered through this great province of Yunnan but they are hardly a drop in the bucket. There should be twenty times as many, all with better equipment. Instead of sending out twenty or thirty workers each year, our board should send out hundreds, and the churches of the world should be sending thousands. We haven't begun to look our task in the face yet.

The fourth day at noon we met a lady from Likiang, out on an itinerating tour. She brought us the first word we had about the MacLeods, whom we were expecting to meet any day. Their Tibetan teacher, who was coming along to help them, was too ill to travel. Mr. MacLeod was also ill, and they did not want to miss our doctor. Because of the teacher's illness they had stopped three days from Likiang, and would have to stay there until he became better or died.

All that day, and until noon of the next, we were going north through a narrow valley. Far ahead, shadowy and cloud-like, were

Taken from the road in the bad lands of Tibet, showing huts in the far distance which are used by robbers when in this part of the country with their cattle

wo huge snow-capped peaks, the Likiang mountains. They looked almost unreal. At noon of the fifth day we came suddenly upon a beautiful little blue-green lake. After lunch, we turned more to the west, and went up a steep hill, leaving behind the lake and snow mountains. From the top of the mountain, we could see a number of big ranges all around us. Then we went steeply down into the Yangtse valley on the other side. When we were almost down to the little creek we followed into the valley, Mr. Peterson who was in the lead, exclaimed, "I saw a man on a gray mule!" We urged our horses on down as fast as we could, and when we came around the next turn, we found it was really Mr. MacLeod, his gray mule, and one of the dirtiest, raggedest, messiest men I have ever seen—a real Tibetan. We called, and then in a few minutes we were all together, chattering at full speed. The Tibetan teacher had died of typhus fever a day or two before. Mr. MacLeod was better.

It was only an hour more until we saw the Yangtse—quite a different appearing river from the Yangtse we saw at Shanghai. There it was very wide, fairly shallow, or at least so filled with sand bars that ocean steamers had trouble, and very muddy. Here it was a beautiful, bright blue, narrow in comparison to most of our rivers, and yet from a hundred to two hundred yards wide, very deep and very swift. There were no bridges, and because of the depth and swiftness it would be impossible to swim or ford it.

That night everyone put in something and we all had a fine meal together. Next morning we separated. We went toward the MacLeod's home, while they went on toward ours. Little Lora MacLeod cried when we said good-by to her. She wanted to go back to Batang. They say that nearly every night she asks if they have reached America yet. One day she wanted to know if they would go around with *pukais*, cots and horses when they got to America. Baby Shelton MacLeod had his first soda crackers, and he liked them so well that he kept eating when he was so sleepy that he could not find his mouth. They are all three sweet children, and just as chubby and healthy as they can be.

For two days and a half we went up the Yangtse River. It was the most beautiful part of our trip so far. One day Mr. Ogden was terribly ill. Dr. Wohrley was some distance behind, because Mrs. Wohrley's horse was lame and could not keep up. Lee Gway Yin jumped on the first horse he could grab, and rode off after him bareback. In a little while, Doctor came galloping in, looking very white and frightened. He decided that it was only acute indigestion, and gave him morphine to stop the pain. There was no danger, but Mr. Ogden felt so badly that we decided to stop for the night in the first possible place—fifteen *li* away. He was better when we got in that night and next day had nearly recovered.

At noon on the eighth day we left the Yangtse valley and went up a tributary to the west. The night of the ninth day, we came out into a high valley with a steep range on the other side. The next day we went directly over that range. Here and there along the path we found snow, and

Poverty-stricken children of Tibet earning a few cents carrying in grain from the harvest field

as it was a cloudy day, it was quite cold. Occasionally as we went up a few flakes of snow fell. This pass is considered dangerous, so we had an additional escort from the village at the foot. Eight or ten men with bows and arrows appeared in the morning to protect us. The arrows were so tiny they did not seem very dangerous, but someone said they were poisoned. One of the bowmen looked exactly like Simple Simon. There was not much wind as we went up, but as we came out over the top, a cold gale struck us. We put on the poncho suits which the University Church of Berkeley had given us to keep out just such winds, and felt warm as toast. The others all bundled up in their big coats, and we looked for a time like a party of arctic explorers.

We cooked and ate lunch in the shelter of a big rock on top of the pass and then went down into Weisi. It snowed hard for fifteen minutes or so, and then we were through it. But by the time we reached our place in the valley it was raining and we knew it must be snowing hard on the mountain. The next morning when we awoke the whole world seemed to be white, and we knew the snow on the pass was several feet deep. If we had been a day later, we would have been snowbound on the other side.

This is the twelfth day in Weisi, and we are all impatient to go on. It is very hard to learn the patience we need here. But we are gradually getting used to waits, and to postponing the date of our arrival in Batang. We cannot get there by the first of April now. But Easter comes soon after. If we can only be there for Easter!

March Tenth.
Weisi, West China.

They Made It Unanimous

K. S. Nelson, native pastor of the Mahoba, India, church, gives the story of the Easter and Jubilee campaigns

WE had a very helpful campaign here in Mahoba at Easter time. Meetings were held for four days, culminating Easter Sunday. All the evangelists from the out-stations were in with their families to take part in the services and their presence was very helpful.

In this campaign we had special preparation in connection with the Golden Jubilee for two months before Easter. The unit leaders with their units worked faithfully. The boarding school girls, too, were very much interested and enthusiastic in preparing for the final meetings. Their songs and ready cooperation were inspirational to all.

On Good Friday evening, just as the sun was setting, thirty-four girls from the boarding school and one from a Christian family living near were baptized in the beautiful lake in front of the mission bungalow. The girls were all dressed in white and the golden and red rays from the setting sun spread over the whole place, making a wonderful picture.

Early on Sunday morning we went up on the roof of the church and had our sunrise prayermeeting, using the program sent out by Mr. Bader. At seven-thirty we had a sermon and the Lord's Supper, when the thirty-five girls were received into the church and partook of the emblems for the first time.

In the afternoon we had a sermon on stewardship and an offering was taken for the Golden Jubilee, amounting to 500 rupees. There are also 100 rupees in the church budget for this purpose and thirty-five rupees were kept out from the Thanksgiving offering for the Jubilee. In addition to this the church sent to America in 1921 fifty rupees.

Much of the good results of the campaigns was due to the prayers twice a day, when the bell was rung at noon and at 7:30 in the evening for six weeks before Easter.

The boarding school girls gave twenty rupees for the Jubilee. They denied themselves meat once a week in order to save the money for this offering. I am glad to say that every member took part.

White Medicine

By W. R. HOLDER

AS I passed from village to village on a recent itinerating trip, I had occasion to note the change in canine nomenclature, which indicates that the colony is becoming half civilized. For generations the mangy curs of Congo have been the media of covert curses upon one's intimate enemies. "The former friend shall rot," "His family is filth," and other favorite canine names are being supplanted by "Whiskey," "Tabac" and "Cinema." Those who cursed modestly have born a generation which hurls its curses directly and with prideful efficiency in good sailor fashion.

Bolako w'afumba was formerly a large village with hundreds of warriors who went to battle in long lines and gave their enemies no rest, hence the name "Bolako of the Driver Ants." It was there that the camp noises were silenced one evening by the senior evangelist who cried out, "Silence, listen to the message." Immediately the pounding of plantains and the laughter ceased and through the forest from the southeast came the muffled beat of a big wooden drum. When the drumming ceased I asked old Jacob what the message was, and he gave it as follows, "White Medicine, White medicine. At Bolako w'afumba, at Bolako w'afumba. We travel, we travel. All night, all night. Sick, sick. White medicine, white medicine." The news had gotten far ahead that one of the hospital boys was with me giving injections of neosalvarsan. About eight o'clock the next morning the line came slowly down the village path led by an old chief carried in a hammock. His bloated face and swollen joints were either coincident with, or due to, an awful case of syphilis. Behind him came the less fortunate ones creeping slowly along, propelled by hope. A young girl's emaciated form covered with the eruptions of yaws; a young man and a boy with the same disease; an old man with a forty-pound elephantiasis and a leper woman with face, hands and feet partially gone. What a joy that some can be cured and how unspeakably sad to hear others cry out in despair, "Those who have both wealth and wisdom leave us to die!"

A few days later I was swinging along the forest trail between the villages of Bofomwa and Bokendela when a young man came into view ahead carrying a woman on his back. Seeing me he hastily put her down and began to talk excitedly, lest he should be passed by, for white men are always hurrying. He said, "White man please heal my mother, her back and hips are dead and I have brought her four days that you might heal her." Very positively I told him that I had neither the medicine nor the wisdom to heal her and advised them to go back to their home. Only apparent harshness will dissuade them from following on in the vain hope that the white man will change his mind and heal them, for do not the white doctors perform miraculous cures? I have often thought that we might help them more if we only had as much faith in our Lord as these poor folk have in the white man's ability to work wonders.

Broadcasting in Africa
The drums are made from hollow logs.

I was visiting with the big chief whose name is Wisdom and he was holding forth eloquently on how heartily he approved of the white men's laws and how good they are for his people. As he talked a little note was slipped into my hand by one of the evangelists who stood quietly by, which read, "Ask the big chief for the little girl Bokafa. She is the daughter of the workman Etuwe who was drowned, she is held here because Etuwe was their slave and not because of kinship. We want her to go to the Orphans' Home at Monieka." After a little I asked, "What relationship is little Bokafa to you?" He replied, "She is my wife's child, I will call them." Soon the large gaudily dressed woman came leading a little girl of perhaps seven years, around whom a new cloth had been hastily wrapped. When I asked the woman about their relationship, she said, "I am her female father," which means her father's sister. I asked her why she called Etuwe her brother and she replied that they had the same mother. That gave me an opportunity so I asked, "Etuwe was sold as a slave when a little boy, did your mother sell you at the same time?" She could not bear the thought of being considered a slave, so reluctantly confessed that her mother had bought Etuwe for some manioc and that Bokafa's mother was also their slave and that she had taken their child as her very own. I then told the chief that since Bokafa was the child of Christian parents and no relative of his family she should go to the mission school. He said he would not object but that when she took a husband the dot must be paid to his wife. I replied laughingly that perhaps the amount of manioc originally paid for her father would be returned. When I asked Bokafa if she wanted to go to the white mamma's school she only looked mutely and uneasily at her mistress. Doubtless slavery of the old type no longer exists in the colony, yet freedom is sadly absent from the lives of many.

In the Mbole village of Bompamposa I met Fafa Nkomb 'Ilonga, *bikofo* patron and interesting character. Although well over seventy he is still straight, spry and graceful. When talking his body sways and poises, while each motion seems to be the one best suited to the thought expressed. One who knows not his language might understand his meaning. Thinking that he had perhaps missed his calling I asked why he was not an *ekofo*, professional dancer. He replied that it was better to be the patron of all *bikofo* than to be one of them. I expressed doubt of the value of *bikofo* since they produced neither food, wealth nor wisdom, he agreed, but added, "They give us pleasure," which is the *summum bonum* among these sons of Ham. I persisted that the pleasure was too dearly purchased when perhaps half of the able bodied men of the village took the *bikofo* vows which set them apart as idlers to be served by others. The rank of *ekofo* may be bought from one retiring or inherited but the vows must be kept or the rank is lost. In several of our services there were thirty or more *bikofo* wearing their paint, feathers, brass and bells. Soon after the service closed the dance usually began in the largest compound of the village and could their dancing be staged in New York it would make some more millionaires. Fafa Nkomb 'Ilonga told me of many of the old village wars, practically all of which were fought because of women. In one of them an arrow entered his mouth along the left jaw and came out through the neck two inches behind his ear. Perhaps the fiercest part of those fights was the blood curdling yells and Nkomb'Ilonga must have been in full cry for his face was not injured. I asked him why he did not put away all of his wives but one and enjoy

peace during his remaining years. He promptly reduced his waist line to very meager proportions and exclaimed, "I would die of hunger the first day."

The upper section of the Mbole was affected by the rebellion of a few years ago which is known locally as, *Ikai'kai*, bitter-bitter. Someone discovered a wonderful medicine which, though bitter, would make men invulnerable and enable them to drive all white men and their native sympathizers from the country. Near the village of Bondombe I passed through a forest where the state soldiers had convinced them that it was not effective against Mauser balls, and the trees bore mute testimony to the fact that the balls had been used lavishly though the marks were high and only three men were reported hit during a considerable engagement. The devotees of the medicine were belligerent and proposed to save their neighbors after the fashion of Constantine. So Bondombe took their spears and went over to share their blessing with Watsi of which the little man Mongu is chief. Watsi did not want the medicine but Bondombe insisted strongly, so Mongu hurled his spear through the foremost man and proved that *Ikai'kai* was not good. The white officer is reported to have given Mongu a handsome present for the valiant deed, and he deserved it. As I write this Mongu is here at Monieka waiting for the next shipment of neosalvarsan. But he is not lonely as about two hundred other sufferers are waiting with him. The Mbole assured me that they joined the rebellion because the big *concessionaire* company which holds their territory would not pay them as much for their produce as was paid in territory not so ceded. But the bitter medicine which they trusted to right their economic ills only led them on to a more bitter experience.

During these two trips to the Mbole and Boangi districts, I was away from home thirty-seven days. I saw no white face for thirty-five days; traveled 229 miles on foot and 145 by river; visited fifty-one villages, in seventeen of which we either have an evangelist or a small group of believers; baptized forty-one people; reinstated forty-seven backsliders; married twenty-four couples and held seventy-six open air services with a total attendance of about 13,000. The work is full of joy yet strenuous. For three or four hours on several occasions I was splashing around in these treacherous, ill-smelling swamps. I have now walked over 2,000 miles between Congo villages and have been carried on the shoulders of men one day when a fever got the better of me. I am glad to be physically able to do such seed sowing and am confident that the Lord of the harvest will give an abundant increase in due season. During the hard lonely days the smiling faces and shouts of glee which awaited daddy's return were an inspiration, and they serve as a helpful comment on the things God hath prepared for them that love him.

During these absences Mrs. Holder remained on the station caring for MacGee, Frances and Clyde, clothing and feeding 100 mission boys and conducting the woman's school, while Mr. and Mrs. Hedges and Tessie Williams were going beyond their strength every day, endeavoring to care for the needs which call so loudly for reënforcement. We are praying and trusting that the home Christians will hear and heed the call to "Make ready a people prepared for the Lord."

These people are looking and longing for something which will enable them to get the best of this world. They do not want to be decimated by the multitude of diseases against which they are powerless. They yearn for ease-purchasing wealth yet seek freedom from the necessity of strenuous work.. The probable suffering of body and spirit is an evil sufficient for another day, while the voice of things physically pleasant is near and wooing. If today offers joy the Negro mind refuses to alloy it with tomorrow's sorrow.

The evangelization of Congo must be primarily the feeding, healing and teaching of its people. The message of His ineffable love must be expressed in terms of things physical, for only so can the gulf dug by centuries of darkness be crossed. The need is for the best of medicines in unstinted quantities, for doctors, nurses, teachers and material equipment, that by these ministries evangelism may register upon Africa's mind and soul.

Where Boys Find a Common Interest

By FAY LIVENGOOD

Boy scouts of India learning the art of life saving

IT was a great day when we started to the big camp at Mandla given by the governor for all the scouts of the Central Provinces and Berar. From Damoh District there were sixty scouts, sixteen officers, Mr. Bhatta, Mr. Dhagat and myself, seventy-nine in all. We had to wait over in Jubbulpore all day and then at midnight boarded the special train for Mandla with hordes of scouts from other places. We were packed liked sardines in a box but managed to rest more or less.

When we arrived at Mandla His Excellency was there to meet us with Mr. Ross, young Mr. Mott, Mr. Bose and several other scout officers. We hiked the half mile to camp in short order and found ourselves in a big mango grove on the bank of the Nerbudda River. The trees were numbered and we were all given numbers and told to find our trees. With the bamboos which were furnished we made frames on which we stretched our blankets for tents in the daytime as a protection from the sun. The boys were divided into groups of thirty-six to represent different countries and for these countries they entered all games and contests. A large section of the Damoh delegation went to make the boy scouts of America. The boys of my own troop were joined with the Saugor boys to represent Belgium. There were nearly 1,100 in the camp but all arrangements had been so well made that everything went off smoothly.

There were four different ration lists to choose from and the food was dealt out with a liberal hand. We were all given tea and sweets in the morning and then after prayers came three hours of games, contests and instruction including water sports with the usual round of activities until at ten o'clock the bell sounded for lights out and quiet. Mr. Potee and I had charge of the flag raising game every morning and evening. We had to go down the river about a mile for this to a jungly little island. Each time we took the boys of two different countries and we had some great battles which were enjoyed by all. No ill feeling was developed even when we had English and Anglo-Indian boys fighting against Indian boys.

The first Sunday in camp the Roman Catholics and the Church of England people had their separate communion services in the morning while the rest of the Christians got together for a meeting in the afternoon. At the camp fire in the evening I had been asked to conduct a religious service in Hindi for everybody in camp. I undertook this with some misgiving but the meeting went off well and everybody seemed to consider it a profitable hour.

I asked people of different religions to take part. The program included Hindu and Christian hymns, prayers, readings and talks and a religious ceremony in the ancient Avesta language by the Parsee scouts.

Teizo Kawai's Native Land

By LUCY KING DE MOSS

"WHEN Nebuchadnezzar was King in Babylon and Daniel was his prophet-prisoner, Jimmu Tenno, Japan's first emperor, sailing from the southern island, landed a fleet of conquering warriors at the little village of Naniwa, near Osaka," is the fascinating beginning of a story of Old Japan. The missionary who told the story had lived in Japan for many years and knew much of its early history and its intriguing traditions that peopled the country with gods and supergods, who lived and reigned upon the magic island, that had sprung out of the sun.

Old Japan, shut in from the rest of the world by a wall of superstition and distrust, has a marvelous history, dating back six hundred years before the beginning of the Christian era. It is in the account of those early years that we read the legends and myths of the little island country, for the gods reigned supreme, and to this day Japan is spoken of as: "the land of the gods," and the emperor is known as "The Son of Heaven."

The next era has to do with warfare and the conquest of the original inhabitants of the country, called the Ainu and almost extinct in this day. Those who are left are herded in little colonies in the northern island, for all the world like our "original Americans," and, indeed, very like the Indian they are, with their expressive eyes, set horizontally in their heads, and their firm, white teeth.

It was in the fifteenth century that the Chinese and Koreans began to pour into Japan, taking with them the beginnings of civilization in their introduction of the arts and industries. There was inter-marriage between them, which accounts for the strong Korean and Chinese strain in the blood of the Japanese people.

The next people to influence the shut-in island were the Portugese and Dutch traders, who brought in cargoes of merchandise for barter, with the consent of the Japanese, who saw a way to replenish their treasury by such trading. With these traders went also the first missionaries. They were Jesuit priests, we remember, and with them was one whose name will always be associated with the story of Christianity in the Far East. Francis Xavier was a man of gentleness and goodness and won thousands to Christianity by his teaching. There were many of his followers, however, who knew nothing of the real meaning of Christian faith and in time there came a season of bitter war and persecution. Japanese rulers, driven by fear of invasion and foreign interference, determined to wipe out the new faith and decreed:

"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan."

Of those days in Japan's history are told stories of marvelous bravery and faith. Men and women and boys and girls suffered and died gladly for their belief in Christ. There is the account of the six missionaries and eighteen Japanese who were crucified for their faith. Three of the Japanese were boys between the ages of eleven and eighteen. The youngest, because of his youth, was offered release, if he would give up his faith. "Rather, you should be a Christian," he said, "for there is no other way to attain salvation," and at the very last when they showed him the cross o which he was to die, again offering hi freedom if he would deny Christ, his repl was, "On that condition I do not desire t live."

It was during these days of hatred an persecution that there began to be hea a knocking at Japan's closed doors. I was the other nations of the world askin entrance to the little island. The door re mained closed, until one day Commodor Perry sailed into the harbor and insiste upon being welcomed in a friendly way b the rulers of Japan. After much talk ba and forth and a year or so to think it ov the doors were opened, slowly and gradually until, today, Japan has taken her plac among the progressive nations of th world. She is referred to as the "key t the Orient."

Protestant missionaries went to Japa with Perry. Before the edict prohibitin Christians from entering the island ha been removed, Christian missionaries en tered the port cities and began teachin the young Japanese the way of Christ. I had to be done quietly, without demonstra tion of any sort. Guido Verbeck was th first of these courageous men. He was silent man by nature and gathered a clas of young Japanese nobles to him and taugh them to read the Bible for themselves, with out bringing down upon his head the wrat of the ruling powers. From this littl group of students sprang the first Protes tant Christian church in the empire.

In the days of Verbeck there went t Japan a stalwart young soldier, a graduat of West Point, who had served his countr at the time of the Indian uprisings in th great Northwest. His name was Charle Elias Garst and he had heard the call o Christ to go to the ends of the earth an responded gladly when it pointed to Japan Mr. Garst was a wonderful missionary. H visited every village and town in Nort Japan, teaching, preaching, helping in prac tical ways the poor, ignorant people of th mountains. He was beloved of the Japa nese, as perhaps few missionaries have been He went into the factories and talked t the men at the noon hour. Students cam to him that he might explain the points o Christianity that they did not understand One of these was Teizo Kawai, about whom we are to hear presently. Mr. Garst saw the beginning of a new Japan, and th tearing down of the old. He saw the open ing up of schools and universities, fashione after the institutions of the West. He saw the Japanese grasping eagerly for knowledge, from every source from which it coul be acquired. He lived to see many Chris tians enrolled in churches. His daughte Gretchen, who is a missionary in Japan a this time, has seen the marvelous progress of the Japanese in these last few years She has seen great united movements fo Christ launched and carried on by th Japanese themselves. She has been presen when young men and women graduate from Christian colleges and offered thei lives to Christ's services in their own com munity. She has seen the fine work of M Kawai, both in Japan and in America And she believes in the Japanese, as do a the Christian missionaries who live an work among them.

Program for Triangle Clubs

Theme—America and the Races

September:

A SOLDIER OF PEACE

HYMN: *He Leadeth Me.*
BUSINESS AND OFFERING
DEVOTIONAL PERIOD: *The Call to Service: In the Home.*
SCRIPTURE: 1 Tim. 5:8; Luke 2:40-51, 52; John 2:1-11.
HYMN: *Jesus, Savior, Pilot Me.*
TOPIC TALK BY THE SUPERINTENDENT
MAP AND POSTER TALK
STORY: *Teizo Kawai.*
DRILL ON WORK OF UNITED CHRISTIAN MISSIONARY SOCIETY.
HYMN
BENEDICTION

Program Helps

Mission study book, *The Land of All Nations*, Margaret Seebach, Price 50c, paper; 75c cloth. A copy of this book for the superintendent or leader is indispensable.

1. Program Booklets, 5c each, 50c per dozen;
2. Others helps for six months, 50c.
3. Large outline map of the world, 25c

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including three Program Booklets, will be sent for $1.00. Additional Program Booklets should be ordered as needed.

Glimpses of the Religious World

PLANS have been adopted to establish a school of tropical medicine at San Juan, Porto Rico. This movement is ponsored by the Porto Rican Educational Commission and Columbia University, hrough its medical school, and will be, it is aid, the only one of the kind in the world.

Harvard Graduate School of Business Administration has recently received from George F. Baker, one of the country's wealthiest men, $5,000,000 as a permanent endowment. Mr. Baker has given for public benefaction, in the last five or six years, almost $12,000,000.

King Hussein of Hedjaz, Turkey, has been selected by the Mohammedans as their new caliph, to succeed Abdul Mejid, who was lately expelled from Turkey. The new caliph is seventy-five years old.

In a recent issue it was reported that Arthur Nash, of Cincinnati, was seeking advice as to the disposal of $600,000 stock dividend declared by his company. As most of his advisers wished a part of the money for themselves or for some pet project, he has decided to give it to the workmen who helped to create this wealth. Every employee who is not now a stockholder will receive two shares of stock as a bonus on the purchase of two shares of treasury stock. Every employee who holds one share will be entitled to buy an additional share and receive as a gift another from Mr. Nash. About four thousand employees will share in this gift. Mr. Nash plans to retain control of the company for five years, after which it will be turned over to the workers.

During the month of May the women of Lutheran churches observed "jewel day," which yielded about $175,000 for the mission treasury. The money will be used for the erection of a building for the girls' school in Kumomoto, Japan.

The $500 prize recently offered by the *World's Work* for the best sermon was won by Dean Charles R. Brown of the Yale Divinity School. It was entitled, "Such As I Have," and was selected from among thousands submitted by laymen and ministers as the most brilliant, the most original and the most timely.

The board of foreign missions of the Methodist Episcopal Church has recently elected two new secretaries, Dr. Ralph E. Diffendorfer and Dr. John R. Edwards. Both men have been for years active in the promotion of the missionary enterprise. To head the enlarged Board of Education of the same church, Dr. William Sherman Howard was chosen.

On June 3rd death removed a prominent figure from Methodist and missionary circles in the person of Bishop Homer C. Stuntz, of Omaha, Nebraska. He served in India and the Philippines, then as secretary of the foreign board at home and later as bishop in South America. One son is serving in India and the other in South America.

Success has crowned the greatest undertaking of the kind which Church and Y. M. C. A. have ever attempted. This was the raising in St. Louis, in a single campaign, of $3,000,000 for a Y. M. C. A. development program planned for the entire community, with modern Y buildings in every representative section. This means five new buildings and enlargement of three. Support came from nearly every group and creed.

Far less than one-tenth of the non-Christian world is being thoroughly evangelized because far less than one-tenth of the Christian world is thoroughly alive spiritually.

Life has loveliness to sell
All beautiful and splendid things;
Blue waves whitened on a cliff
Soaring fire that sways and sings
And children's faces looking up
Holding wonders like a cup.

Life has loveliness to sell;
Music like a curve of gold
Scent of pine trees in the rain
Eyes that love you and arms that hold
And for your spirit's still delight
Holy thoughts that star the night.

Spend all you have for loveliness,
Buy it and never count the cost!
For one white singing hour of peace
Count many a year of strife well lost
And for a breath of ecstasy
Give all you have been or could be.

—*Sara Teasdale.*

The total receipts of the Pilgrim Memorial Funds of the Congregational churches, the purpose of which is to furnish relief and pensions to ministers and missionaries, amounted to $4,431,017.76. The objective is $5,000,000.

Just recently there has been completed in the city of Shanghai, China, a handsome new building for the School for American Children, costing $350,000. This school not only furnishes means for the education of children of Americans engaged in business in China but also for the children of 233 missionary families at work in that section of China.

A plan is being worked out for broadcasting gospel messages over Africa. The sending station will be Aba, in northwestern Congo. The cooperation of the French, the Belgian and the British will need to be secured. The messages will be sent in the various languages used in Africa. Of course, they will be heard only in the villages where there is a missionary with a receiving set. It is believed that the evangelizing possibilities will be immeasurable.

A friend of the Federal Council of Churches offers to give $1,000 toward an endowment for the publication of small tracts or leaflets on church cooperation, provided nine similar gifts can be secured. He also offers an additional $1,000 for the same purpose if $9,000 in smaller sums is given.

For the first time in history a Protestant was elected President of the French Republic. Four Catholic priests were among the members of the parliament who voted for M. Gaston Doumergue, the new president, who is a member of the Huguenot church.

It is a significant fact that the Methodist and Presbyterian bodies in their general conclaves spoke strongly against war. Commenting on this, the *Literary Digest* of June 14 says:

"The Methodists—sitting where the Springfield rifle is manufactured—and the Presbyterians, contemplating our war dead, would prepare for peace. Neither body goes the length of extreme pacifism, but both hold peace to be above mere nationalism, and urge that the decision for peace or war be not necessarily a choice between love of country and loyalty to Christ. The Methodists go further—and comment agrees that it is a long step—when they urge that conscription of capital and labor shall go hand in hand with conscription of human life, and when, in response to a suggestion from the floor, they demand that one man shall not be called upon to risk his life at $30 a month while another remains at home and strikes for $16 a day."

The Northern Baptist Convention, held in Milwaukee, Wisconsin, May 28-June 3 marked the end of the New World Movement, a great campaign of five years which has given the denomination the distinction of being the largest per capita givers to benevolences of any of the denominations having a membership of over 500,000. New plans are being formulated to carry the work on under the direction of the newly-created Board of Missionary Cooperation. The president of the convention for the coming year is ex-Governor C. E. Milliken of Maine.

The Crown Prince of Sweden has been named chairman of the Swedish committee which is preparing to entertain the delegates to the Universal Christian Conference on Life and Work to be held in Stockholm in August, 1925. The conference will be the guests of the Swedish nation.

The purpose of the gathering is declared to be an attempt to concentrate thought on the mind of Christ as revealed in the Bible toward the great social, industrial and international questions prominent in post-war civilization.

Dr. Arthur J. Brown of New York, the Archbishop of Canterbury, the Archbishop of Upsala and the Oecumenical Patriarch of Constantinople are joint presidents of the International Committee which is arranging for the conference.

The European section at Stockholm will have 175 delegates, the British section 135, the American section 150 and the Eastern section 85.

September

Closing the Jubilee Record

Will your name be written there for having won a new member, secured a new subscriber to WORLD CALL or THE KING'S BUILDERS, for a Gold Bond or other worthy gift? The record will not be complete unless every member in every auxiliary organization has had some part in attaining the aims.

No organizations, members or subscriptions will count after September 30. No money will count on the Golden Jubilee after the Cleveland convention.

Do what you have in mind to do quickly; tomorrow may be too late.

Bible Study for September

Theme—The Kingdom Spirit
Bible Reading—Revelation 21:1-7

WITH this article we close our studies of the Kingdom of God. No better theme could have been selected for this Jubilee year. The missionary message, the missionary appeal, the missionary program, in short everything about the missionary enterprise, has its inspiration in making actual in the life of the world that condition Jesus must have had in mind when he taught his disciples to pray, "Thy kingdom come, Thy will be done, as in heaven so on earth."

No attempt has been made in the preceding studies at an orderly development of the subject. We have presumed upon your indulgence as we have presented certain phases of the theme with a view of setting forth the many-sidedness of the kingdom. In this concluding study the aim is that of pointing out a few important matters which should always be kept in mind in any consideration of the subject.

It is often asserted that our religion is too speculative, the complaint being that we are long on theory and short on practice. A multitude of contradictory theologies and dogmas are cited as evidence against us. Doubtless much of the history of Christianity has been and continues to be little more than jangling about the mint and anise of creedal antique shops. Self-appointed champions of the faith never seem to tire in the juggling of theological theories about which the rest of the world is quite indifferent. Our matter-of-fact age asks, "What is your proposition good for? Is it practical? Will it work?" Unless we can answer these queries with some degree of common sense, we may depend upon it that we shall not be taken seriously. It is well to be constantly reminded that the history of religion reveals many antithetical tendences with but one fundamental unifying idea. The priest may stress the formal while the prophet urges the ethical, yet both insist upon an unqalified loyalty to Jehovah. Some conceive of God as being apart from the world while others are convinced of his constant presence, yet both believe that God is. Here is a group with a conviction that human redemption is a supernatural act, while yonder is another group equally strong in their conviction that each must work out his own salvation; each equally urgent about the necessity of man getting right with God. So it is in the matter of the Kingdom of God. One great section of the Christian world is anticipating the coming of the kingdom in a way that looks a bit spectacular, while an equally great number regard the coming of the kingdom as an agelong process. Of one thing both groups are in perfect agreement, and that is that the eternal purposes of God will be realized. Here we stand on common ground. Our prayers, our hopes, our aims, our labor, our service can all be focused on one point, namely that of being co-laborers together with God in the interests of the kingdom. Little is to be gained in theorizing about the kingdom. Everything is to be gotten in proportion as we live in the hopes of its realization.

There is something quite inclusive about the kingdom The great words of the Bible are dynamic. They challenge the intellect, fire the imagination and bestir the will. The deeper meanings of such words as faith, love and redemption will ever demand to be more fully comprehended by the written and spoken word. Every age re-interprets these great religious symbols anew, but no age exhausts their significance. Under the spell of these great truths, religious pioneering has time and again been given a fresh impetus. "By faith" Shelton as well as Abraham. "The Love of Christ constrains" the Eldreds as it did Paul. McLean, like Barnabas, recruits the heralds of redemption. Under the inspiration of the deathless hope fifty-seven of our consecrated men and women of God have paid the full measure of devotion. Whatever of faith, love and service has been shown has been toward the building of "city that hath foundations whose build and maker is God." The Kingdom of Go is one of the great objectives of our r ligion. Down through the centuries th kingdom has challenged faith, engendere love and inspired the spirit of evangelism The kingdom prospect has made for visio and achievement, sanctified the most humb service and time and again rekindled th flame of hope. Loyalty to Christ founded upon two great convictions. Firs in him we have our highest knowledge God. Second, through the inspiration the knowledge there shall be born a ne earth grounded in righteousness.

The Kingdom of God concept meets th demands of human life. Life is progre sive. The scientist is constantly revealin the potentialities and possibilities of n ture. By thinking God's thoughts an trusting the laws and forces of the materi universe, man is making for himself a ne world. Under the magic touch of th laboratory, the soil is made more productiv The pestilence that wasted millions checked and controlled. The destructi elements are bridled. The wasted b products have become luxuries. Announce ments are constantly being made of ne discoveries in the interests of material we being. Progress has also been made in cial life. Through the years a score major social evils have been eliminate The common decency of today revolts many of the conventional standards of ye terday. The refinements of the aristoc

Woman's Missionary Society Program

Remembering the Past We Build for the Future

SEPTEMBER

The Foundation Is Laid, Let Us Build

HYMN: *Faith of our Fathers.*

PRAYER

BUSINESS

DEVOTIONAL:

Hymn: *Stand Up, Stand Up for Jesus.*

Scripture Reading: Psalm 100.

Prayer.

THE JUBILEE SONG

PAGEANT: *The Foundation is Laid, Let Us Build.*

OFFERING AND BENEDICTION

A joyous thought through all the years:

What I did for the Jubilee.

Circle Program

Jubilee Theme—The Foundation is Laid—Let Us Build

SEPTEMBER

Victory

HYMN: *Faith of our Fathers.*

PRAYER

BUSINESS OF THE CIRCLE

DEVOTIONAL:

Hymn: *Stand Up, Stand Up for Jesus.*

Scripture Reading: Psalm 100.

Prayer.

THE JUBILEE SONG

PAGEANT: *The Foundation is Laid, Let Us Build.*

OFFERING AND BENEDICTION

of another century are the ordinary requirements of the modern common man. With all this there is still much to be accomplished. Man has not yet learned to live in his little world neighborhood on any other basis than that of armed neutrality. Force is still regarded as a guarantee of safety. Multitudes are still seeking their happiness in that which degrades and demoralizes. Our new day of material and social well-being needs a new humanity. It is here that the church finds its task and challenge. It is at this point that we who have declared our allegiance to the Prince of Peace can rededicate ourselves to the unfinished task of the kingdom.

S. B. BRADEN.

Lawrence, Kansas.

Echoes From Everywhere

Signing The Pledge

We are in the midst of our daily vacation Bible school and very busy. We observed Temperance Day and 106 signed the pledge, all children and young people old enough to understand what it meant.

MRS. NELLIE FULLER.

Mexican Christian Institute, San Antonio.

Good Training For the Boys

One of our older orphan boys who wants to be an evangelist is going with our head evangelist on itinerating trips every Tuesday after school. Three of the older boys help in the other services of the church.

GERTRUDE H. MORSE.

Batang, West China.

A Thank Offering That Cost Something

At Mungeli, India, a man walked three miles and carried a bag of grain as a thank offering. He is not yet a Christian but he and his family are planning to take the stand soon.

Natives Taking Responsibility

About one-third of the school teachers in our out-stations from Bolenge, Africa, are paid by the people in the villages where they serve. The native Christians are taking on more responsibility for the work.

Could not Keep House Without World Call

I could hardly keep house without WORLD CALL. I have a little girl friend eight years old who never tires of the stories, especially the Wanderland-Wonderland pages. She likes to have them read over and over.

MRS. THOMAS J. HOLBROOK.

Galveston, Texas.

Reaching the Climax

The last Sunday of the old year witnessed the baptism in the lake of twenty-six persons. The activities of the whole Christmas week had led up to this climax. In the twenty-two years of service given for the redemption of India, the year 1923 was the greatest.

WALTER G. MENZIES.

Pendra Road, India.

Baptisms Here And There

In 1923, the weekly average of baptisms in the Home Mission churches was 99. On the foreign fields there were 64 baptisms each week.

Evangelism First

Our out-station churches are developing very well and are quickly coming to self-support, but we need schools in which to prepare teachers for evangelism. Our slogan has ever been "Evangelism first" and all other educational and industrial agencies but feeders.

W. H. EDWARDS.

Bolenge, Africa.

Woman's Missionary Society Programs

October, 1924—June, 1925

Theme: Challenges of Christianity

October—Achievements of the Golden Jubilee

November—Meeting the Challenge through Education

December—Meeting the Challenge in Ministry to Others

January—Meeting the Challenge through Evangelism

February—"China's Challenge to Christianity"

March—Nanking

April—Chuchow and Wuhu

May—Luchowfu and Nantungchow

June—The Challenge of Tibet

October 22, 1924, will be the fiftieth anniversary of the organization of the Christian Woman's Board of Missions. It is suggested that, as far as possible, all missionary societies and circles hold the regular monthly meeting on that date for a real Golden Jubilee celebration. Reports from Jubilee Day at the Cleveland convention will reach the majority of the societies for that day.

Another Door Opened in Fukushima

On the first and third Fridays of each month we have an evening meeting here at the house for girls who are unable to attend meetings during the day. Nurses from one of the largest hospitals in the city, girls from the Provincial Exhibit Building and others of the same type, attend. On the intermediate Fridays we have a time of informal study of the questions that most concern Christian life.

Upon invitation of the nurses we went to the hospital where some twenty girls assembled in the patients' rest room and with the help of the organ we sang hymns which we had used at the church. The benefit of the training given by Miss Richey on Sunday evenings was clearly shown. We were then taken to the room of two of the girls where tea, cakes and fruit were served. When the leader asked me to speak to them, I was at a loss to know upon what subject to talk, until she said, "Won't you talk to us about the Bible?" So I spoke in an informal way of Jesus' saying, "Come unto me all ye that labor—" It is possible that there may be an opportunity for meetings at set times for the nurses who cannot leave the hospital.

GRETCHEN GARST.

Fukushima, Japan.

Golden Jubilee Aims

500 New Societies
50,000 New Members
$1,000,000 Jubilee Gift
50,000 New "World Call" subscriptions
5,000 New "King's Builders" subscriptions
50 New Buildings

A fifty-dollar bond shall be the unit of our gifts.

Station FOG Listens In

Mr. Fillmore, Mrs. Garrett and I are very much interested in radio and consequently our station is "FOG." As Mr. Fillmore teaches physics and I teach chemistry, radio is right in our line and we spend quite a bit of our spare time making and arranging apparatus which we can use for listening in. So far we have only been able to get the time signals from Shanghai. Other stations are audible but are in telegraphic code which we have not yet mastered well enough to fully understand. By fall we hope to have a tube and get something really worth while.

EARL OTTO.

Nantungchow, China.

Secure Expression Of Religious Preference

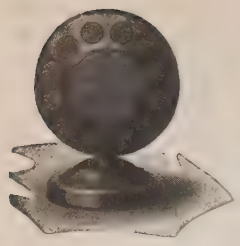
In the Lincoln, Nebraska, Home Visitation on behalf of religious education, 61,800 people were visited. Only eighty-three families, a total of 306 individuals, failed to express a preference for some Sunday school, church, synagogue or other religious organization. More than ninety-four per cent of the more than 69,700,000 people visited through this plan during the past sixteen years in different parts of the country, expressed some religious preference.

A Beautiful Service At Jacksonville

Sunday afternoon, June 1, on the grounds of the Florida Christian Home, Jacksonville, occurred the formal presentation of a beautiful flag which was given by the members of a boys' club, bought by them with money they had earned. One of the boys made the presentation speech and the ministers of the different Christian churches in Jacksonville had some part in the service. The sixty-foot flag pole was the gift of Mr. and Mrs. C. W. Zaring, members of the First Church and vitally interested in the Home.

(*Continued on page 61.*)

Station UCMS Broadcasting



SPLENDID reports are being received from Robert M. Hopkins regarding the World's Sunday School Convention which was in session in Glasgow, Scotland, June 18 to 26. Mr. Hopkins attended the convention as a delegate of the International Council of Religious Education of whose executive committee he is chairman. Following the gathering, he will enjoy a short tour of the continent before returning home.

The work of the survey committee takes C. M. Yocum to Africa this fall. With Mrs. Yocum he sails on September 17 from New York on the Steamship Aquitania, Cunard Line. At Antwerp, Belgium, they will be joined by Mr. and Mrs. A. F. Hensey, Dr. and Mrs. W. A. Frymire and Mr. and Mrs. Harvey Gray Russell for their journey on to the Congo region.

The Second Biennial All-Canada convention met in Toronto with the Hillcrest church, May 27 to 29. It was well attended by representatives from every province where we have churches in Canada and by Mrs. Anna R. Atwater and Robert M. Hopkins of the United Society. A more complete account of the Convention appears elsewhere in this issue.

Alexander Paul, oriental secretary, who has spent the past year and a half in China, Japan and the Philippines, was a recent visitor at headquarters.

Mr. and Mrs. H. A. MacLeod and three children arrived in St. Louis on June 26 from Batang, Tibet. They left Batang January 19.

F. E. Smith, who has been giving much of his time to the campaign for Livingston Academy, reports that $45,000 of the $50,000 has already been secured.

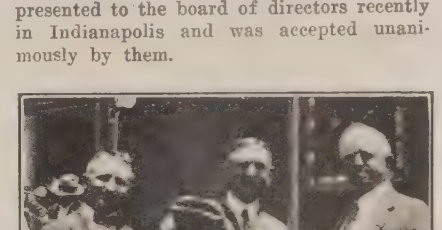
The annual conference of women state and field workers will be held in Cleveland just preceding the convention, October 10 to 12.

Outlines have been perfected for a six months' series of programs for the triangle clubs, beginning with July, under the theme, *America and the Races.*

The theme for the programs for the woman's missionary societies for nine months beginning with October will be *Challenges of Christianity.* The October meeting will be devoted to achievements of the Jubilee. Two months will be given to a study of education and evangelism in our mission schools and among foreign-speaking people; one month to our ministry of love to the children, aged people and old ministers and missionaries. In keeping with the mission study theme for foreign missions, which is China, there will be four topics on China and one on Tibet. The circle programs will cover practically the same course.

The final reports for the 1924 pre-Easter campaign are incomplete since returns are still coming in, but so far the churches show an average of forty additions each for this year. The average for one year ago was twenty-five additions per church.

Following the action of the March executive committee meeting, an invitation was extended to the National Evangelistic Association to join the United Society in the 1924-25 evangelistic program. This was presented to the board of directors recently in Indianapolis and was accepted unanimously by them.



AT the Texas state convention, Waxahachie, May 12-15, M. H. Terry, minister of the church at Henrietta, Texas, who supplies the photograph, speaks enthusiastically of the messages in the convention of Ray E. Rice, the India missionary, F. W. Burnham, president of the United Christian Missionary Society, and J. B. Holmes, secretary of the Texas Christian Missionary Society. This is the order in which they stand in the photograph, left to right.

In the beginning of the office operations of the United Christian Missionary Society, as little change as possible was made from the former methods of the old Boards. The advice of an organizational expert was sought, but not altogether followed. He strongly urged a well-articulated departmental organization, with an individual at the head of each department, who could be held responsible for its operations. Instead of this, a committee form of organization was continued.

Four years of experience have demonstrated the wisdom of the expert's advice. Accordingly, beginning with the new missionary year, July 1, a stricter form of departmental organization will become effective.

Instead of the officers' council, hereafter a cabinet, composed of the president, the two vice-presidents, recorder, treasurer, and the head of each department or division will coordinate the work, review the reports of departments, prepare the agenda, and submit recommendations concerning the work of the society to the executive committee. For matters of common counsel, the entire group of officers and members of departmental staffs will be called together when occasion requires, but without taking official action.

In the interest of a more adequate emphasis of missionary education in the realm of religious education, thus too, making possible a more completely unified program of education in the local church, the departments of missionary education and of religious education will be consolidated, and hereafter the division of education will function as a unit.

Under these arrangements, the following will be the personnel of the departments:

F. W. Burnham, President.

H. B. Holloway, Assistant to the President.

Mrs. Anna R. Atwater, Vice-President.

Stephen J. Corey, Vice-President.

Mrs. Effie L. Cunningham, Recorder.

C. W. Plopper, Treasurer.

Department of Foreign Missions: Stephen J. Corey, Secretary; Mrs. Anna R. Atwater, Secretary; C. M. Yocum, Secretary; Lela E. Taylor, Secretary; Alexander Paul, Oriental Secretary; R. A. Doan, Survey.

Department of Home Missions: Miss D. J. Trout, Secretary; Grant K. Lewis Secretary; Jesse M. Bader, Superintendent of Evangelism.

Department of Benevolence: J. H Mohorter, Secretary.

Department of Church Erection: G. W Muckley, Secretary; J. H. Booth, Secretary; M. H. Gray, Secretary and Treasurer, A. F Wickes, Advisory Architect.

Department of the Ministry: F. E Smith, Secretary.

Educational Division: R. M. Hopkins Secretary; Mrs. J. M. Stearns, Secretary Roy K. Roadruck, Associate Secretary.

Promotional Division: H. B. McCormick Secretary; Mrs. Affra B. Anderson, Secretary, Department of Auxiliary Organizations.

Department of Office Management: H B. Holloway, Office Manager.

General Western Representative: W. F Turner.

A splendid display of charts, graphs and posters has been received from China. It is hoped to use these in display work at the Cleveland convention.

Miss Agnes Maguire, who came home from Jamaica last October, because of a breakdown in health, is expecting to return to the field the coming fall. The Englewood Church, Chicago, is meeting the expense of her sailing and salary. They have this over and above all their other offerings to the United Christian Missionary Society.

Station UCMS signing off for August.

A Glimpse into Buenos Aires

Mrs. L. A. Chamberlain, of Pittsfield, Illinois, who has recently returned from a trip through South America, writes of visiting our work in Buenos Aires.

WE feel that Mr. and Mrs. Reavis are very fine and capable. We found them very pleasant and devoted to the cause, and the fine part of it is, the older children are helping in the work. One can scarcely estimate the influences for good these bright and intelligent children, even the younger ones, must have over the other children in their neighborhood.

Mrs. Reavis, takes the utmost interest in all the problems of the mission people, especially the problems of the young folks. They come to her with all their troubles, even to their love affairs, as if she were a sort of elder sister and she advises with them and is as much interested as if they were indeed young brothers and sisters.

I asked if it seemed to make any difference in the appearance of the boys and girls after they had been under their care for some time. The answer was, "The greatest difference in the world." She said "These young people were just like all these you see in the streets, and came from the same sort of homes, but they have been with us since they were little children and have changed in both looks and character." We could notice that these boys and girls, about sixty of them, were finer looking, had a more intelligent expression and were cleaner in appearance than the young people of that class we saw on the streets.

We were told by different missionaries and Y. M. C. A. workers that the children do not know how to play. When they enter into a game their only thought is to win, by fair means or foul, they do not know how to take defeat graciously and are never good losers until they are taught. Mr. Turner, the "Y" man at Valparaiso, Chili, says that football is doing a wonderful work among the young men. They are being taught to be fair in their play and are carrying that idea of "fairness" into their business life which is a needed education in these Latin-American states according to what was told us everywhere.

Mrs. Reavis told us rather a pitiful story of a fifteen-year-old girl who did try hard to be honest in the game but who, in the excitement of the game, forgot her training and cheated, then came and with tears in her eyes confessed what she had done, saying, "I don't know why I did it, I did not mean to do so."

Until one has visited those countries where the Latin race of people predominates, one cannot realize the difficulties our missionaries have in accomplishing any worth-while work among them. The Catholic church dominates everything and while it is seemingly losing its hold, as many are forsaking that religion, yet the sad part is that they are giving up all religion. The Protestants are not winning those that have left the Catholic fold; instead these people are drifting into atheism or irreligion.

Then the gambling spirit. Perhaps it is just as prevalent in our own country, but at any rate it is not so noticeable. One can scarcely go ten steps in any of their cities without encountering someone selling lottery tickets. People of all ages from six years up to tottering old age begging one to buy. Shake your head, they pay no attention but continue to follow and insist on your buying. Hold up your hand and shake it, thumb up, immediately they desist, they know that is final. In many places the government participates in the profits of the lottery, which to my mind means they are raising a race of gamblers.

The evening service at the church was fairly well attended. We heard, without understanding, a young Argentinian preach. He was a good orator and held his hearers interested and Mrs. Reavis told us he was a fine young man and a good worker. We also visited the schools. Miss Fish, at the head of the girls' school, seems more than ordinarily efficient. She is a charming, cultured girl and appears to be the very one to hold a position of that kind. We also met and took tea with quite a number of the workers of the other school.

The school buildings are very attractive, at least everything possible has been done to make them so, that is everything possible with the amount of money they have to use for that purpose. Of course, there, as everywhere among our missions, there is a woeful lack of means for the work to be accomplished. New buildings are badly needed, as now they have to rent an extra one. Good playgrounds should be provided. In fact if ample means were supplied much more effectual work could be accomplished in Buenos Aires.

When will our people awake to the fact that we are failing in our response to the needs of the mission work and realize that "Where we fail, there God's work halts."

Ray E. Rice

AMONG the missionaries who will sail for India this fall are Mr. and Mrs. Ray E. Rice. Mr. and Mrs. Rice returned on furlough from India in May, 1922, and were detained in America that Mr. Rice might serve in the promotional division of the United Christian Missionary Society. During this time he has served in a most effective way in the field work, and has made a valuable contribution to the Golden Jubilee. He has also been in charge of the publicity department of the promotional division where he has rendered excellent service. Buoyant with life and hope, Mr. Rice has carried this work in the homeland with the same burning passion that has characterized his work in India.

During the six years in India, previous to his furlough, Mr. Rice was manager of the Boys' Boarding School, at Damoh, and here he was the veritable father to over two hundred boys. Upon his return to India, he will have charge of the farm at the Boys' Boarding School, and also of the evangelistic work, relieving T. Newton Hill, when he leaves for furlough in America.

Mrs. Rice has ably assisted Mr. Rice in his work, mothering a large family of boys, teaching Bible classes, classes in English, and doing the manifold things that only the wife of a missionary knows about. With Mr. and and Mrs. Rice will return the two boys, Donald and Thomas who were born in India, and little Katherine May, now aged 3 months, who will make her first ocean trip this fall.

They have endeared themselves to the headquarters family in St. Louis, with whom they have been closely associated, and return with their love and prayers.

Salary Gains in North Carolina

By F. E. Smith

THE leadership of State Secretary, C. C. Ware, of North Carolina, expresses itself in many effective ways, not the least of which is the attention given to the leadership in the ministry. In the last few years a number of outstanding men have been brought to the state. This incessant worker is on the lookout all the time for higher class men to lead the work.

The state year book, along with other significant information, carries a column for churches each year, showing the amount of salary paid the preacher. If the effect could be the same in other states it would be well to make it a general policy. No trouble comes from it. Both churches and preachers are happy in the practice which brings out these helpful facts into full light. A church ought to be proud of the treatment accorded her preacher in respect to his salary. The table below shows the increases made since 1916, and the end is not yet.

Whatever affects the ministry for good makes a direct contribution to the success of the church. Some day the churches of America will meet the necessary support of the ministry. It will not be a matter of sentiment or goodness but just plain business sense and fair treatment.

Year	Active Ministers	Total Salaries	Average Salary	Gain Over Previous Year
1916	53	$27,384.43	$ 516.68	....
1917	64	37,129.76	580.15	12%
1918	67	43,842.46	654.36	15%
1919	61	51,308.23	841.11	28%
1920	67	71,884.92	1,072.89	27%
1921	71	81,245.65	1,144.30	6 %
1922	76	89,545.00	1,178.02	2 %
1923	77	92,014.06	1,194.98	1 %
1924	79	99,388.00	1,258.07	5 %

SPOKANE UNIVERSITY

If There Had Been No Refuge

By ANNIE AGNES LACKEY MACDOUGALL

"I'M hungry! I'm hungry!" came in a weird tired voice from one of India's little ones. The same cry had come to our hearts scores of times but somehow one never gets used to it. It seems to always pierce anew. It is not the professional whine of the beggar, but the cry from one who is actually in the throes of hunger; one that brings thoughts racing through the brain, "What if it were one of my own darling ones? What if I were in such need?" "I'm hungry! I'm hungry!" There are my own two boys sleeping sweetly after the reading hour in midday. What if circumstances thrust them upon the mercy of this cruel, cold, selfish world. Yes—that cry must be answered regardless of all else.

A mite of a girl in a clean but far too small cloth was trying hard to make it cover the tangled inhabited mass of hair. Shyly she looked up with an air of refinement and mingled fear—those black eyes of hers looked one through and through, her mouth firmly set as if she would vanquish all fear and run the gauntlet at any price. She received the food and with an attempt to show us she was controlling her hunger sat like a little queen, munching away at the foreign food which to her was very flat in taste without being flavored with peppers. "Where did you come from?" we asked. "Angui," she answered. A village only three miles away. "Where are your father and mother?" we queried. "Dead," she answered. "Have you any relatives?" "Yes, Lama's mother is my aunt." Continuing breathlessly she said, "Lama is in school. He writes letters to his mother. He is a good boy. He does not suffer. I'm going to Lama. I will not stay here!"—all with an emphasis that would have done honor to a judge pronouncing a sentence.

We marveled at this little lassie not more than seven years old. Not often do you find one so young so self-assertive. Yes, we know Lama. His father, thinking his sick wife was going to die from her long illness, gave the boy to Mr. Madsen to send to Damoh to the orphanage. The wife however did not die, and the boy, Lama, wrote wonderful postcard messages to them every month. A message of God's love on one side and their boy's progress and desire for his parents to know that God is love on the other. Those were red letter days in the village when Lama's postcards came. What a crowd gathered to hear them read. No wonder his tiny girl cousin, Baisakiya, had caught an inspiration for better things, and decided to attempt to attain them.

The [illegible] village in their rounds next morning [illegible] ascertain from Lama's mother [illegible] this child. But that evening two men came with baskets to sell. They were from the same village, and we asked if they knew a child whose name was Baisakiya. At the name one of the men started perceptibly. He was perhaps thirty-eight or forty, a small, cruel, hard-looking face; craft and greed written therein. Explosively he blurted out, "Is she here? Where is she? Let me see her." "No—stay." "Just tell me, has she eaten from your hand?" "Yes, she has. Who would not have given this tot something to appease her hunger?"

Is a new day to dawn for India's children?

In a sort of despairing voice he convulsively cried out, "Enough! Enough! That settles it. That settles it. It will cost me sixty or seventy rupees to get her back into caste, and I cannot spend that much. Ah! my plan is spoiled; I took her two years ago for my wife and I thought that when I get old and my big wife dies, I'll have someone to take care of me and earn the living. Gone are all my hopes. Alas! Alas!"

"Can we have her then?" "Yes, Yes. Do with her what you will, I can't keep her. She has started to run off and she would likely keep it up and cost me a lot of money. So take her! Take her! I wash my hands of her."

"Will you sign a paper relinquishing your claim?" "Wait until day after tomorrow, I'll come and bring the rest of the baskets ordered."

We had looked about for Baisakiya but she was nowhere to be found. We feared she had run away when she saw these men there. But after they had gone she appeared. Questioningly she looked up, "What did they say?" she asked. Then we inquired, "Who were those men?" With Indian modesty and shyness she said, "I dare not say their names. One is my master, the other my uncle." True to her Hindu training she would not utter her husband's name nor that of her mother's eldest brother. To do so would mean barrenness to her. She turned beseeching eyes upon us and with an imploring voice asked, "What did they say? O, what did they say? Will they take me?" Then her whole attitude changed. Rebelliously and with great vehemence, she cried, "I will not live there with him! If they take me by force I'll run off—away—away, where they'll never find me." Then in pleading tones again came the desire of her childish heart, "I want to go to Lama—O, send me—send me there." We then told her we would try to get her into the girl's school which does for girls what Damoh does for boys. She was consoled.

Next afternoon the men, with Lama's mother and grandmother, appeared. Again, Baisakiya was suddenly nowhere to be seen. I looked across the fields and saw her fleeing as for life. I went and brought her back. The old grandmother embraced her and Lama's mother told her story. Influenza with one stroke took both parents—she took the orphan child—this man would marry her—she was powerless. Under her breath she hissed, "He's cruel to her, O, so cruel. Take her. O, do take her. Save her from him." The old grandmother, as the men moved over by the bungalow for their pay, clenched her hand, shook it at the man, and said, "You brute, we'll see that you don't get to kick her again." To us she pleaded, "O, save my child from that cruel brute. Send her where he cannot get hold of her. We know she will be well cared for where you will send her."

And so seven-year-old Baisakiya, the tiny girl-wife found refuge. Refinement and culture are in her very bearing. Clean

and neat, with great care does she treasure each gift of clothing. A ribbon for her hair is one of her greatest treasures. She is of great promise. Courage, perseverance and Christian love are gems in her character. We expect a splendid worker in Baisakiya. She is making excellent progress in her studies. She has accepted Christ and is in every way a joy to those who know her.

But, oh, friends, what if there had been no Damoh for Lama—or no Bilaspur for Baisakiya—or no lighthouse and keepers in Pendra Road! Where would Lama be today—or Baisakiya—or hundreds of others like them?

In Time of Sorrow

By MARY ELIZABETH FULLER

IT is not the custom in Catholic homes to have any religious service if it is only a baby that is dead. We lost four day nursery babies in the Mexican Christian Institute here in San Antonio last winter. We offered each home help and held a brief religious service with hymns, Scripture and prayers. Surely the gospel was preached in these humble homes and a real consolation offered when it was explained that the baby was not going to hell but was with Jesus who loves children.

The Guzman family live in a miserable tent house at least two miles from the institute. Seven of the nine were sick with measles in one bed during a cold rainy spell last winter. The Associated Charities sent groceries twice but the conditions were still terrible. One day the frail little mother met me in the institute. She explained that she wanted to put the two older girls in school but couldn't buy the necessary paper and pencils which the teacher said they must have. When I got them for her she wanted to know how much they were and though I had no hopes she would ever be able to pay I put a modest price as I knew it would make her more self-respecting to pay. What was my surprise some six weeks later when she came to the free medical clinic, to have her give me some money "for the paper and pencils you gave me." This time she brought a pitifully starved nine-months' old baby "with a sore mouth." When our baby specialist saw it he said it must have food, that it was starving to death. They could not possibly buy the milk so we secured it through the district nurse. Less than a week later the mother and daughter trudged into my kindergarten room. On asking how the baby was she broke down completely. The baby had died the previous afternoon and she had come to the only friends she had for she didn't know what to do in order to bury her child. When a Mexican mother is asked how many children she has she very often answers, five living and five dead. Yet this was the first child this poor woman had ever lost. She could not bear to have the child buried without a marker and begged for the loan of a dollar to buy a simple cross with just the child's name. It would have been heartless to refuse her. That afternoon the simple funeral service was held in that tent home, which was so low that our pastor could not stand erect. The body was placed on a white draped table and a profusion of lovely garden flowers made us forget the squalor. There was no wailing, as is often the case, that heart-rending death-cry which is all too common among our Mexican neighbors.

On the way to the cemetery, for this was just a common city burial, we had to stop to take another "little angel." No religious service had been held here and as that rude little box was lowered the child's mother wept and wailed, oh, so piteously. She remembered that her child was in purgatory. After the two little caskets were buried our pastor, gathering the weeping mothers and relatives of both, gave them the comfort of Christ's own words and offered a simple prayer, not for the souls of the children but for the consolation of the sorrowing parents.

The light of the gospel entered these two humble homes that afternoon and who can tell how far it will shine?

Complimentary Documents

FROM a special fund at its disposal, Boston University School of Religious Education and Social Service distributes each year valuable studies in the fields of religious education and social service. The titles for this year's publications, which may be had upon application without charge by any interested persons, are:

The Training of Lay Leadership for the Church, by Dean Walter S. Athearn.

The Contribution of Philosophy to the Theory of Religious Education, by Professor E. S. Brightman.

The Supervision of Religious Education Through the Use of Standardized Objective Measurements and Tests, by Professor W. L. Hanson.

The Annual Announcement of the School of Religious Education, which has the value of a treatise on the professional training of lay leadership for the church.

Requests for the foregoing publications should be sent to Walter S. Athearn, Dean of the School of Religious Education and Social Service, Boston University, 18 Derne Street, Boston, Mass.

Disciples Club, Boston University, School of Religious Education and Social Service

Standing (left to right):
C. M. Ford, Haverhill, Massachusetts; Myron C. Settle, formerly of Kansas City; Bess Sager, Haggerstown, Maryland; Edgar Lloyd Smith, Los Angeles; Ruth Hamlin, Garrettsville, Ohio; J. Irwin Rhoades, San Diego; Jurretta Jordan, Des Moines; Cyril M. Hicks, Kansas City; H. Parr Armstrong, Atchison, Kansas; Dulcinea Brown, Forest Grove, Oregon; Clarence Athearn, Malden, Massachusetts; William Darby, Beaver Falls, Pennsylvania; Alfred Murray, Malden, Massachusetts.

Sitting (left to right):
Clara Hunt, Galesburg, Kansas; Marjorie Carney, Seattle; Bessie Pehotsky, Cleveland; Freda Bose, New Orleans; Constance Warren, St. Louis; Catherin Carroll, Clarksville, Missouri.
Dr. Walter S. Athearn and six others were unable to be in the picture.

THERE are 26 disciples attending the School of Religious Education, Boston University, who are doing part time home missionary work. These students preach, some are directors of religious education, some teach Sunday school classes, others work in week-day schools of religion, some in community training schools and others in various kinds of religious work in and near Boston.

Girls and the Jubilee

By MRS. J. DAVID ARNOLD

TUESDAY, May 20, was young people's night at the North Central District convention at Manhattan, Kansas. After the praise service, the president of the convention announced that there was now to be a surprise number on the program. Many curious ones had already been wondering why some of the back rows of seats were tied off with lavender ribbon, and were gradually filled with young women wearing white dresses. At the president's announcement, one of these girls arose and went to the piano. As she struck a chord, all the girls rose and started down the two aisles singing to the tune of the chorus of *Glory, Glory Halleluiah*:

"Manhattan Circle brings a Love Gift,
Manhattan Circle brings a Love Gift,
Manhattan Circle bring a Love Gift
For our Golden Jubilee."

The girls made a beautiful picture in their white dresses, each carrying a lavender iris. They marched up to the pulpit where they knelt and with bowed heads reverently sang a prayer song to the tune of *Blest be the Tie that Binds*.

"Our Father accept, we pray,
This Love Gift for Christ today.
O, guide us, ever, as we endeavor
To serve thee in our humble way."

Then the president of the circle, Bernice Hedge, stepped forward and called for Mrs. Eusebia M. Thompson, chairman of the Golden Jubilee committee of the Manhattan church. Miss Hedge announced that the quota for the Manhattan circle for the Jubilee was twenty dollars, and that the girls had brought their love gift in gold pieces. She produced a little yellow bag out of which she proceeded to take the gold pieces and drop them one at a time into Mrs. Thompson's hand as the girls counted "ten, twenty, thirty," and so on, up to one hundred and fifty dollars. After the applause finally ceased, Mrs. Thompson accepted in a few gracious remarks. The girls marched back down the aisles singing to the tune of the chorus of *Bringing in the Sheaves*—

"Giving gold for Christ,
Giving gold for Christ
We have come rejoicing giving gold for Christ.
Giving gold for Christ,
Giving gold for Christ,
Join us now ye people in giving gold for Christ"

The money represented thirty-four gifts, ranging from twenty-five dollars to twenty-five cents. The money came entirely out of the girls' pockets as their own mothers knew nothing about it. It was a surprise to all. Everyone asks, "How in the world was it done?" My personal opinion it that it is a direct result of the inspiration and information received at the Circle Meet in Emporia. Our girls brought us a message which made us realize our responsibility in the Golden Jubilee work, and they inspired us with the enthusiasm to want to do more than our share. These are all college girls and carry three lines of work, Bethany circle, young woman's missionary circle and Bible class, giving one Sunday a month to each organization.

Wedding Bells Ring in Japan

WORD comes of the marriage in Osaka, Japan, of Miss Amy Jean Robison and H. C. Sarvis, March 25, in our Tennoji Church. Mr. Sarvis is a brother of Guy W. Sarvis of Nanking, China, and has been teaching in the government schools of Osaka for several years, but has found time to assist in the work at Christy Institute and to teach a Bible class at the Tennoji Church on Sunday evenings, to which many of the boys from his classes in the government school come.

While this marriage severs Mrs. Sarvis' relation as a full-time missionary, she and Mr. Sarvis are still teaching in Christy Institute, as well as in the government schools. Mrs. Sarvis also has a girls' Bible class and is working with the Y. W. C. A. She has organized a volunteer chorus attended by fifty or sixty girls and after the Sunday evening services has a half-hour "sing" for the young men of the church.

Mrs. Sarvis writes: "Since the middle of April we have been in our new home in Tomio, a small village forty minutes from Osaka on the interurban. It is a truly country village and I am having some experiences such as have never come my way before. Ours is the only foreign home in that section and the fact that Mr. Sarvis has been building the house himself has elicited no small amount of interest. My coming out only increased the interest and I have a constant stream of guests. Sunday mornings we have a Bible class in our home, drawing from the young people in the community and from students whom Mr. Sarvis meets in his work."

Bernice Hedge presenting the Manhattan Mission Circle love gift to Mrs. Thompson

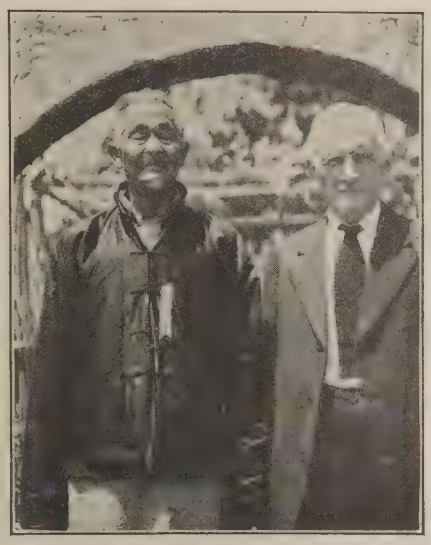
Disciples' Convention in China

By J. H. McCALLUM

THE followers of John the Baptist were disturbed about the position and work of Jesus and took their questionings to John. John replied with that oft-quoted passage, "He must increase and I must decrease." The missionary today is looking at the native leaders, realizing as never before how much depends upon them; that they must increase if we would use all our forces to the best advantage. Nearly every mission in China today is trying to determine the most effective balance between the foreign workers and native workers, foreign support and native support. We constantly ask ourselves, "How can we direct and support the work so as always to stimulate, never smother, Chinese effort?"

The convention of the Churches of Christ this year, in completing the reorganization of the mission, took one of the most important steps forward in the history of the mission. The foreign body which has been in control heretofore, was absorbed into the churches, which now form the basis of the new organization.

The spirit of the convention was most harmonious and uplifting. Although many questions of grave concern were brought up, questions upon which those present did not agree, yet the discussions were never marked by heated debate and were finally settled in such a way that all felt the best solution had been reached. Chinese and foreigners stood on an equality, (except as to the Chinese language, which was the language of the convention) as representatives of the various churches. It was not a case of the Chinese demanding their independence and rights, nor was it a case of the mission setting them adrift, but on the contrary it was a recognition on the part of both that the native leaders have come to the place where they are able and should take a leading part in the work of the church. The work of the missionary will be multiplied as he helps direct and inspire those who are more qualified to do the actual work. The Chinese workers, on the other hand, will grow as new responsibilities are placed upon them.



Dr. Macklin and Shi Kwei Biao

Dr. Macklin was the first missionary of the Disciples of Christ in China and Mr. Shi was his first convert. The camera caught them at the Jubilee Convention in Nanking in April.

The attendance at the convention was larger than usual and the reports all showed a healthy condition of the work. Although the revision of the constitution took a large part of the time, the devotional period each morning helped to put all in the proper spirit for the day's work. The evangelistic, educational and medical work were each presented in special sessions. The survey and its progress both here and abroad was a most interesting session. Alexander Paul and Mr. and Mrs. R. A. Doan were welcome guests at the convention and we were inspired and benefited by their presence.

One of the interesting features of the convention was the afternoon and evening sessions devoted to the Golden Jubilee. Mr. and Mrs. Doan gave addresses on our work in India and Japan. One of our Jubilee aims is to learn more about missions in other lands, particularly of the work of our own board, and so it was very fitting that this time be devoted to missions. And these personal addresses were most helpful in supplementing the material which is prepared for the monthly mission study. Reports to date, on the progress of the Jubilee in each station, were announced. Few were prepared for the announcement of the results of the financial campaign. The original aim set for China was five gold bonds, but the total raised came to over twenty bonds, or $2,316. Mexican. When asked to what country they wished their offering to go, the Chinese said that it was China's thank offering to the missionary society in congratulation of the fiftieth anniversary and so it was to go to America rather than any other country. It is interesting to note, too, that more than half of the money was given by the Chinese themselves.

The day closed with the presentation of a missionary pageant, "The Message of the Book." From between the leaves of a huge Bible came the outstanding characters of the Old and New Testament giving in scriptural quotations to a group of twentieth century Christian youths, the message of the Bible. The missionary appeal was so great that the young people were moved to dedicate their lives in service. Going out into the uttermost parts of the world, they brought back the results of their labors—Christians from every nation, all of whom reassembled in front of the Bible and joined in singing, "I love to tell the story."

Nanking, China.

Group of delegates at the Jubilee convention in Nanking

One hundred and twenty years ago a little Welsh girl, by the name of Mary Jones, which you will probably recognize as a Welsh name, walked barefoot over the hills from her home to the nearest minister twenty-five miles away because of her great desire to own a copy of the Scriptures. When she was told that the minister had none for her she burst into tears, which caused him to give her from his cupboard one that had been promised to a friend, and she went home rejoicing.

Turning it over in his mind he decided to go at once to London. There he gathered a few friends together and told them the story, and a committee was formed to see that all such persons in Wales and in the British Isles should have copies of the Bible. Some one in the meeting uttered the significant words, "If for Wales, why not for the world?"

From the simple act of that little girl has sprung all the Bible societies of the world which are sending out among all nations, in over 500 languages and dialects, twenty millions of copies of the Scriptures every year.—*The Evangelical Messenger.*

What we teach the immigrant by precept or by example, he will become. He will bequeath our virtues or our vices, not only to the next generation . . . . but through thousands of invisible channels, he will send these blessings or curses to the ends of the earth.—*Edward A. Steiner.*

Golden Jubilee Notes

"Lift Your Giving to Your Plane of Living"

WORD comes that Florida has over two-thirds of her aim in money for the Jubilee paid in. She expects to reach all her aims.

The missionary society of Danbury, Connecticut, had as its aim twenty-five new members and twenty-five subscribers to WORLD CALL. Both these aims have been reached.

Our last woman's meeting was given over to the Jubilee aims and purposes, looking toward special local effort in the fall. This organization has already contributed twenty-five yen ($12.50) for the Jubilee.

GRETCHEN GARST.

Fukushima, Japan.

The missionary society, Princeton, Indiana, has reached its aim in WORLD CALL and new members and expects to reach its aim in offerings. Sixteen new members were secured by teams who went out following a luncheon at which inspirational talks were given.

Three gold bonds have been paid for in full by the missionaries in our Mexican Christian Institute, San Antonio. The janitor-helper there gave $5 for himself and wife out of his small weekly pay. The children of the daily vacation Bible school will give $25 for the new church at Akita, Japan, the Jubilee gift of the children.

The circle at Texarkana, Texas, thought at first that it could only give one gold bond, but had little trouble in raising five bonds. San Antonio circle is also planning for five.

The University Place missionary society, Des Moines, pledged $5,000 for the Golden Jubilee. Up to date they have in cash and pledges $6,250.

Jarvis Institute, Hawkins, Texas, has pledged six gold bonds. Three of these bonds were pledged by the woman's missionary society and they have already sent $100 to headquarters. This offering does not go to their own building but to the Negro school in Kentucky.

The missionary society at Eustis, Florida, was asked for a gold bond for the Golden Jubilee. The society, however, plans to give ten bonds—$500.

The woman's missionary society of Spencer, Iowa, has taken out a gold bond in honor of one of its late members, Mrs. E. B. Plaine, who died June 21. Mrs. Plaine was for many years the secretary of the society. In no better way could the society pay tribute to her memory.

One year ago the woman's missionary society in the Kingshighway Church, Shreveport, Louisiana, was organized. They now have one hundred eleven members, fifty-three WORLD CALL subscribers and twenty King's Builders subscribers. They have been sending in their regular offerings and in addition will give more than four hundred dollars for the Jubilee.

At the Texas convention a number of societies reported having reached their full aims in members, WORLD CALL and offerings. Waco had pledged $1,000 when fire destroyed their own building. This made them realize more than ever the need for the fifty buildings, so they took as their motto, "Others First," and before completing their pledges for their own building have sent $1,050 for their Jubilee offering.

Mrs. C. N. Downey writes of a prayer service which is held every Sunday by the women of the missionary society of First Church, Atlanta, for ten minutes between the Bible school and church service, to pray for the missionaries, certain ones being chosen for each Sunday. At the service which she attended they prayed for Mother Ross, who was not well, and for the missionaries on furlough.

A missionary society was recently organized at Porterville, California, with thirty members. At the second meeting of the society the state president was present and installed the officers and division leaders. Twenty new members were received at that time, making a total of fifty for this new society. A number of WORLD CALL subscriptions were secured.

In the Worcester church we raised $200 for special work and $200 for the Jubilee. Now we are helping our junior society to raise $50 for the Jubilee. One of our women has sent her check for $160 for evangelistic work in Africa and another $50 for work in Japan. Then three individuals have sent money for hospital beds in Tibet. We have secured twenty-nine new members and twenty-six WORLD CALL subscriptions. Our June meeting was a luncheon with thirty-nine present. We had a procession and dropped our yellow Jubilee boxes into a flower-trimmed basket.

A new member of the missionary society at West Rupert, Vermont, offered to give as much for the Jubilee, up to $100, as they raised otherwise. They have already sent in $200. The Haverhill church used a gold and white cake with fifty gold candles as a means of raising their offering. The minister lighted the first candle and paid a dollar and soon they were all lighted and $50 was sent as their gift.

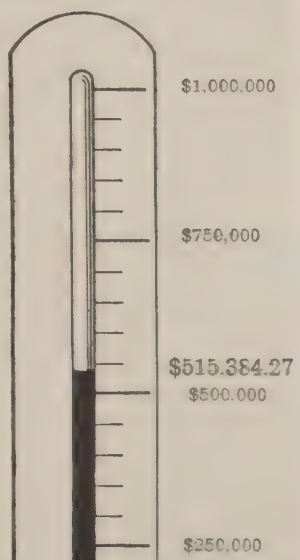
MRS. R. W. ROBINSON.

Worcester, Massachusetts.

Woman's aid societies throughout the land have always played an important part in the building of local churches. It seems fitting therefore that they should have a part in the Golden Jubilee undertaking, which is the largest building enterprise ever attempted by our people. The aid societies of Indiana have been asked to build and equip the industrial department of the woman's building at South Gate, Nanking, China. This will cost $5,000 and will give Miss Mary Kelly and her assistants facilities to teach cooking, sewing and other essentials for thrifty, frugal, well-rounded home makers. The Anderson society will give $150 in honor of three missionaries who will be presented with Jubilee bonds. Aid societies have already given $500 toward this fund.

The woman's missionary society of First Church, Colorado Springs, has reached its Golden Jubilee aim in new members, has organized one new society (a triangle club) and hopes to complete its WORLD CALL quota by September 30. On July 1 about $1311 had been paid in cash.

Watch It Rise



The Jubilee thermometer took a decided jump during June, as all thermometers should. It registered $515,384.27 on June 30. With everybody helping it will surely reach the million dollar mark by October.

Where Does Your State Stand?

The following list shows the Golden Jubilee money received at the St. Louis office up to June 1 by states, provinces and foreign countries.

Alabama	$ 1,090.31	Ohio	$67,414.30
Arizona	305.58	Oklahoma	10,576.64
Arkansas	2,066.46	Oregon	2,031.66
California (N)	4,025.10	Pennsylvania	22,730.32
California (S)	13,489.20	S. Carolina	966.89
Colorado	5,240.10	S. Dakota	349.25
Connecticut	60.00	Tennessee	15,041.17
Del. & D. of Col.	3,467.65	Texas	18,611.41
Florida	1,817.94	Vermont	100.00
Georgia	2,565.14	Virginia	6,258.89
Idaho	566.05	Washington	4,444.47
Illinois	11,206.63	West Virginia	7,234.15
Indiana	25,685.16	Wisconsin	350.50
Iowa	15,901.06	Wyoming	55.00
Kansas	26,738.12	Canada, Alberta	138.30
Kentucky	23,931.43	Canada, Manitoba	178.33
Louisiana	1,580.70	Maritime Provinces	534.72
Maryland	2,327.41	Canada, Ontario	1,429.01
Michigan	2,602.16	Canada, Saskatchewan	367.19
Massachusetts	256.91	Hawaii	150.00
Minnesota	2,364.78	Africa	70.00
Mississippi	1,343.65	China	75.00
Missouri	26,343.24	India	100.00
Montana	545.23	Jamaica	100.00
Nebraska	5,537.70	Japan	50.00
New Jersey	1,000.00	Mexico	130.00
New Mexico	333.41	Philippine Islands	50.00
New York	4,795.61	Porto Rico	1,500.00
North Carolina	3,420.45		
North Dakota	25.80	Grand Total	$351,670.18

The Board of Education and the Work of Our Colleges

ELIZABETH SETTLE, daughter of Dr. and Mrs. Jesse C. Caldwell, the former dean of the Bible department of Drake University, was married on June 25 to Ernest Colvin Leatherwood at First Church, Selma, Alabama. They will make Selma their future home.

Dr. M. L. Pontius, minister of the First Christian Church, Jacksonville, Illinois, preached the baccalaureate sermon at Eureka College this year. The degree of Doctor of Divinity was recently conferred upon Mr. Pontius by Illinois College at Jacksonville.

Mayor E. R. Cockrell, of Ft. Worth, Texas, has accepted the presidency of William Woods College, Fulton, Missouri, to succeed R. H. Crossfield, who goes to the pastorate of First Christian Church, Norfolk, Virgnia.

Miss Sarah Cotton, registrar of Butler College, Indianapolis, has announced that approximately 400 students have enrolled for the courses of the summer term at Butler.

The graduating class of Hiram College numbered sixty-six members this year which is almost thirty per cent larger than the largest graduating class in the history of Hiram College prior to this year.

W. H. Book, minister of the Tabernacle Church, Columbus, Indiana, who has just been called for his twentieth year in that pastorate, was recently elected a member of the Butler College Foundation.

Ernest H. Wray, minister of the Richmond Street Church, Buffalo, New York, preached the annual association sermon at Bethany College this year.

The church at Winder, Georgia, sustains a very vital relation to Southeastern Christian College at Auburn. The minister is A. M. Fox. E. L. Shelnutt, president of the college, and Claude Mayne, president of the board of trustees, are members of this church.

John E. Pounds, secretary of wills and annuities of the Board of Education, has returned to Hiram, Ohio, after spending several months in Florida.

At the annual state convention in Virginia President J. T. T. Hundley reported 250 students for the year at Lynchburg College, $21,080.35 received from churches, property value increased to $600,000, the erection of a new gymnasium, and $240,000 subscribed for the endowment fund.

Dr. L. O. Bricker, pastor of the First Christian Church of Atlanta, Georgia, preached the baccalaureate sermon at Atlantic Christian College, Wilson, North Carolina, this year and Dr. Finis Idleman of New York City for the second time delivered the commencement address of the college. Dr. George F. Cuthrell of Raleigh, preached the annual sermon to the graduating class of the high school. The college has enjoyed a successful year under the administration of President H. S. Hilley.

Professor O. D. Morrison of Eureka College has been invited by the history department of the University of Indiana to write a historical monograph on *The Relation of the United States to European Diplomacy, 1892-1919.* This will be published by the University of Indiana and dedicated to James P. Woodburn, the retiring head of the history department.

With the dedication of the great concrete shaft erected on the birthplace of Jefferson Davis, at Fairview, Kentucky, June 7, his student connection with Transylvania College was called to nation-wide attention. Mr. Davis spent the years 1821-1824 on the Transylvania campus. After the dedication of the memorial shaft several relatives visited the scenes of his student career.

Twenty-six Disciples of Christ, several of them men and women of large experience in religious educational work, were enrolled in the School of Religious Education and Social Service, Walter S. Athearn, Dean, of Boston University. They came from every section of the United States. Dr. Athearn is a director of the Board of Education of the Disciples of Christ.

The seventy-third commencement of Christian College, Columbia, Missouri, was held

Hidden Answers

1. How many new missionaries are going to the fields this year?
2. What achievements does the department of church erection record?
3. When and where was the all Canada convention held?
4. What group of students recently compared the Chinese temple to the Christian church?
5. Who is R. A. Long?
6. When is Go-to-College-Sunday?
7. What happened at Vassar June 14-20?
8. How did the Maloba, India, Church observe Easter?
9. Where does the Jubilee thermometer stand?
10. Where does your state stand in its Jubilee offering?
11. Where were our out-going Tibetan missionaries when last heard from?
12. What took place at the Jubilee convention in China?
13. Who furnished a tractor for the Congo?

from May 23 to May 29. Dr. George H. Coombs of the Country Club Church, Kansas City, delivered the baccalaureate sermon Sunday evening. The address to the graduating class was given Wednesday morning by Dean W. E. Garrison, of the Disciples' Divinity House of the University of Chicago. Following the address, President Edgar D. Lee conferred the degree of Associate in Arts on sixty-seven young women representing fourteen states.

Eureka College, Eureka, Illinois, at its annual commencement conferred upon Stephen E. Fisher, minister of the University Place Christian Church, Champaign, Illinois, the degree of Doctor of Laws. Mr. Fisher is the president of the Illinois Disciples Foundation and was recently president of the International Convention of the Disciples of Christ.

Dr. J. C. Todd, Dean of Indiana School of Religion, Bloomington, Indiana, delivered the commencement address this year at Culver-Stockton College, Canton, Missouri. He spoke upon "Creative Faith." As a recognition of his service to religion and education, the college conferred upon Dr. Todd the degree of Doctor of Laws.

College of the Bible Cooperates with State University

The College of the Bible, Lexington, Kentucky, and the Kentucky State University have entered into cooperative relations in serving the needs of the rural ministry of Kentucky. The interest of the State University in the rural life movement and all that pertains to the improvement and enrichment of the life of the country recognizes the important place which the rural church holds in any adequate rural life program. The College of the Bible, through its standard courses in the graduate divinity school as well as in its English department courses seeks in a thorough-going way to prepare the rural minister for community service and congregational development. The students preparing for rural work in each institution are encouraged to avail themselves of the courses offered in the other.

Great Bible Classes at T. C. U.

Is the Bible actually being taught in our colleges? This question is sometimes asked. Brite Bible College of Texas Christian University, Fort Worth, last year had eighty-five regular students. Dr. Clinton Lockhart had about one hundred juniors and seniors of the University enrolled in his English Bible course last year. Professor F. E. Billington of the department of religious education had sixty-two enrolled in regular classes and twenty-six in the correspondence course offered by that department. He also had three classes in Old Testament history with one hundred and twelve in those classes. Chalmers McPherson had one hundred and fifty enrolled in his classes. Colby D. Hall, dean of the Bible College, had two hundred and seventeen enrolled in his Bible classes. The College of the Bible ministers weekly to more than twenty-five churches. There is a well organized student ministerial association. This association holds weekly meetings and its programs are carefully prepared and constructive in character.

Phillips and Atlantic Christian Abolish High School Departments

Announcement is made by the presidents of these institutions that the high school department of each institution will be eliminated next year. Phillips University has a capacity enrollment without the preparatory department. Atlantic Christian College is also steadily strengthening its work as a college of class A grade as recognized by the state department of education. The abolition of the high school, or preparatory department, does not mean that no provision whatever will be made to meet the needs of those who have not had the equivalent of a high school education. Provision is made in a limited way for those of subfreshman preparation.

David M. Rioch Attains High Honors

David MacKenzie Rioch, son of Mr. and Mrs. David Rioch, of India, graduated from the medical department of Johns Hopkins University with the highest honors of his class. He holds membership in two honorary fraternities, Phi Beta Kappa and Alpha Omega Alpha. While doing his student work at Johns Hopkins he had charge of a branch church of the Christian Temple congregation, Baltimore, Maryland. He is a graduate of Butler College of the class of 1920.

Resources of the Disciples' Divinity House to Disciple Students

The Divinity House offers courses of study supplemental to those of the Divinity School of the University of Chicago; provides scholarships and other financial aid to deserving students; gives students assistance in finding churches and frequent conferences regarding their work and problems; provides a social center and opportunities for acquaintance and fellowship among Disciple students in the university. The Disciples' Divinity House has not a separate student body. Its students are enrolled in the Divinity School, or the Graduate School of the university. An effort is now being made to provide a building, comparable in structure to the buildings of the university, to serve this institution. Fully $48,000 has thus far been pledged. Dr. W. E. Garrison is the dean.

"Go-to-College-Sunday" Approaches

An increasing fellowship of our best churches observe "Go-to-College-Sunday" every year. Many ministers testify that its observance offers one of the most meaningful, happy and inspiring services of the year. It is regularly observed on the second Sunday in September, or the nearest Sunday thereto that is convenient for the local church. It gives recognition and bids Godspeed to young people going from the home church to college next year. Literature for its observance is furnished by the Board of Education to all churches. The observance of the day affords an opportunity to stress the value of Christian education and to direct the thought of our young people to our own colleges. In this issue of WORLD CALL, Dr. George A. Campbell of the Union Avenue Church of St. Louis, and W. S. Lockhart of the church at Huntington, Indiana, write most interestingly of the observance of the day.

G. I. HOOVER.

Indianapolis, Indiana.

These All Died in the Faith

Mrs. Joseph Baker, June 6, 1924, Whitten, Iowa. President missionary society and active in all church work.

Mrs. Athea B. Smith, June 13, Wilmington, Ohio. Interested in all church work and especially active in the woman's missionary society.

Mrs. E. B. Plaine, June 21, Spencer, Iowa. Secretary of the woman's missionary society.

John R. Walton, May 28, 1924, Covington, Kentucky. Elder of Fifth Street Church and active in all good works.

Mrs. Charles H. Smith, April 6, 1924, Albion, New York. Faithful in all good works.

Mrs. Jennie Kinney, April 21, 1924, Brooksville, Kentucky. President of the missionary society.

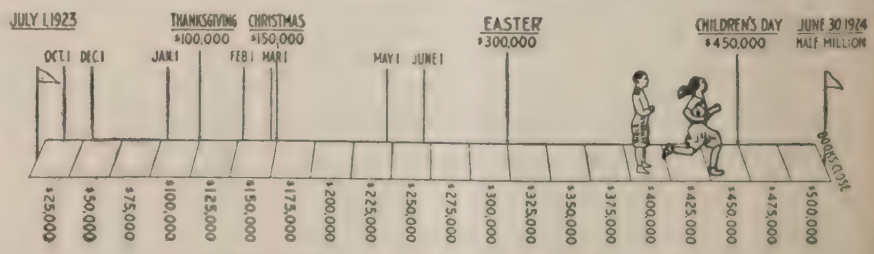
Mrs. Banning, May 10, 1924, Beaver City, Nebraska. Active in missionary society. Age 83.

J. T. McCullough, March, 1924, Westport, Indiana. Elder of the church.

Mrs. S. C. Watkins, May 29, Fairmont, Virginia, Recording Secretary West Virginia Woman's Missionary Society and valued state worker.

Mrs. Belle Warren, May 16, 1924, Tuscola, Illinois. Active in church and community. Teacher of one Sunday school class for twenty-five years. Age 55.

Mrs. J. C. Powell, Norman, Oklahoma, June 9, 1924. Wife of one of our pioneer preachers. Age 87.



The Girl Wins! Out Runs Boy by Almost $50,000

Hurrah for the girl! She has attained a fine victory in the race which closed June 30. The Bible schools gave $434,694.68 for missions this year, which is a gain of almost $50,000 over last year. The goal of a HALF MILLION was not reached as desired. However, this fine increase this year practically assures VICTORY for the coming twelve months.

Echoes From Everywhere

Mission Church On the Map

Recently the merchants of Peoria, Illinois offered a prize of $2,000 to the church which would gather up the most labels of certain brands of food stuffs. The Glen Oak mission church was fortunate enough to win the prize, which they put into their building fund.

Children's Day was a great day in this church with the addition of fifteen at the morning service and the organization of a girls' circle.

Eleven of the young people will attend the young people's conference at Eureka College. The church is proud of the fact that it ranks second among Illinois young people's societies in the support of the work in Damoh, India.

Serving While They Wait

One family of new missionaries detained from going to their chosen field this year reports that they have just settled with a church. While they are much disappointed, they are in full sympathy with the great work, and are ready to put in a good year of work with the church. They recognize that the past year has meant a great deal to them and that they will be better fitted for work in India when they do go out. They say "Our prayer is that we may be privileged to learn as much this next year as we have during the past year We are hoping for the better days when our churches shall meet the needs of the fields. We have had additions every Sunday for some months, and we pray and work as though this were going to continue for months to come, until the whole community will be brought to the feet of Jesus."

Their First Promotion Day Service

This year we have had our first Promotion Day service in the Bible school at Fukushima. The beginners who were going into the next higher class stood and bowed as the smaller children said "Sayonara," or good-by to them. The other classes followed the same idea, the sixth year pupils being invited to enter the Girls' Bible Class. Two presents were given for continued attendance, one for five years and one for ten years. Both girls are from a branch Bible school held on Sunday afternoons on the other side of the city.

HELEN L. RICHEY.

Busy With Translations

The past month has seen the completion of the reading and translating of sixty Old Testament stories. I have also selected and translated ten Tibetan proverbs which I have commenced to learn.

LOUISE H. DUNCAN.

Batang, West China.

Doctor Kept Busy

Dr. W. M. Hardy, of Batang, West China, reports 1147 dispensary treatments during February and March, with twelve new patients in the hospital.

Every Member A Systematic Giver

Ours is a patriarchal little community. Owing to our age my wife is known as "Mamaji" and I as "Papaji," *ji* being a title of respect. However, I have not yet become the father of the entire town as I was in Bina.

I am sixty years old today, May 1, and feel like putting in another twenty years' service. The Lord's work keeps one feeling fresh and young. It is a little over thirty-seven years since I left a merchant's office in Bombay and began the work of a minister.

We have a nice custom in our Bible school here when a box is produced and everyone who has had a birthday during the week is supposed to put in a thank offering of one *anna* for each year. It is fine to see the people bring forward their children and allow them to drop the money into the box. This is in addition to the regular church subscription of one *anna* to the rupee, one-sixteenth of the income, which everyone now gives monthly, and also in addition to special collections. Our folks are learning to give and are growing in grace. If every church member in America gave one-sixteenth of his total income, what would happen?

C. G. ELSAM.

Maudaha, India.

First Fruits Of His Labors

April 13 was one of the happiest days of the year for me. I had just finished with my English class at the Tang Gia Giah Church when Mr. Ying, the pastor, said that three of the Textile College students who are in my Bible class, wanted to confess Jesus Christ as their Savior. This made me happy as they are the first fruits of my labor. Besides these three there was a man who had moved here from Chang Chow who had attended a Baptist church there and bore a good reputation who wished to be recognized as a Christian. He understood the Scriptures quite well and was ready for baptism. As we have no baptistry in this church, the four were immersed in the main church in the city on Easter Sunday by Mr. Garrett.

Our Easter sunrise prayer meeting was well planned for and well attended and furnished a fitting beginning for the other services which followed during the day. This year the service was held in the Technical School. This made it possible for all the Christians in the school and hospital to attend but was rather inconvenient for the Christians from the South Gate, on the far side of the city. Nevertheless that part of the city was well represented and practically all were present at the time announced for the opening of the service. Cut flowers and potted plants made the room attractive and a spirit of reverence and worship was shown throughout the hour. All present took some part. Friends were mentioned in prayer with the earnest desire that they might be led into fellowship with Christ. There were also earnest prayers for the success of the Jubilee campaign and petitions for help in carrying out the Jubilee aims. The delightful fellowship was continued when the school served breakfast for all who had come from distant parts of the city.

EARL OTTO.

Nantungchow, China.

A tractor arrives on the Congo

Fordson Tractor At Last

From time to time the African missionaries have written of the great need of a Fordson tractor to enable them to deal in an adequate way with the problem of providing food for the Christian colony at Bolenge. As there never seems to be money enough to meet all the needs this one has been deferred for several years. It finally came to the point where the missionaries felt they could not do without this aid longer and so out of their small salaries the present staff at Bolenge, with the aid of two visiting families from another station, provided the necessary funds and the tractor is on the job. When it made its first tour of the Bolenge station a hundred people followed it marveling at the iron monster.

Our missionaries in Porto Rico have purchased land just outside the limits of Ciales, to be used for the Sue Sublette Home for missionaries. This is a part of Kentucky's Jubilee undertaking.

President J. N. Ervin of Jarvis Christian Institute, Texas, has been presented with an unsolicited pass over the Texas and Pacific Railway by the company. He has to travel much for the school and this will be a great saving to the institution and is a courtesy that all friends of Jarvis will appreciate.

Receipts for Twelve Months Ending June 30, 1924

United Christian Missionary Society

	General Fund	Gain	Special Funds	Gain
Churches	$ 491,970.32	$23,661.85*	$ 92,249.99	$ 8,067.22
Sunday Schools	424,989.01	36,792.40	9,705.67	279.82
Christian Endeavor Societies	20,026.15	2,056.75	1,140.70	637.37
Woman's Missionary Society	446,773.52	15,613.88*	315,069.38	243,115.36
Circles and Triangles	33,807.64	5,718.86*	20,766.19	18,213.89
Children's Organizations	12,778.96	2,197.19*	8,476.42	8,033.46
Individuals	49,379.67	26,491.88*	60,702.81	2,858.76*
Men and Millions Movement	2,717.00	69,713.80*	5,700.00	37,694.00*
Bequests	4,872.68	9,275.53*	3,346.75	1,332.45
Interest (U. C. M. S.)	21,562.51	7,214.33		
Interest (Old Societies)	56,691.59	3,031.57*	4,845.00	700.00*
Receipts from Old Societies	68,394.56	68,394.56	48,118.24	48,118.24
Foreign Field Reports			270,552.69	1,653.15
Home Missions and Benevolent Institutions	21,690.59	8,504.40*	101,106.09	3,115.82*
Annuities			159,316.01	62,866.01
Trust Funds			2,000.00	2,000.00
World Call Subscriptions and Advertisements			76,303.31	239.62*
King's Builders	6,845.81	830.34		
Literature			37,654.58	12,644.96
Miscellaneous	52,353.64	16,500.29	48,498.73	17,472.84
	$1,714,853.65	$52,523.77*	$1,265,552.56	$379,826.57

Board of Education*

	1923	1924	Gain
Churches	$ 300,563.88	$129,050.32	$ 171,513.56*
Sunday Schools	1,830.52	1,796.53	33.99*
Individuals	33,059.23	23,513.92	9,545.31*
Colleges	3,033.36	8,884.74	5,851.33
Annuity, Student Aid	1,644.06		1,644.06*
Miscellaneous	659.77	673.57	13.80
World Movement	144.68	16.88	127.80*
Special Contributions		3,542.51	3,542.51
	$ 340,935.50	$167,478.47	$ 173,457.03*

***Incomplete report. All cash offerings to education contributed by churches to special debt-raising and endowment campaigns will appear in a separate column this year in the Year Book.**

Board of Temperance and Social Welfare

Churches and Sunday Schools	$ 7,763.94	$ 8,300.40	$ 536.46
Interest and Men and Millions	$ 3,992.05	$ 2,844.16	$ 1,147.89*
Miscellaneous	$ 2,355.16	$ 3,582.54	$ 1,227.38
	$ 14,111.15	$ 14,727.10	$ 615.95

*Loss.

Faith Even Among Non-Christians

MARCH 30 was a big day in Kulpahar—the day of the dedication of the new church. Delegates were here from four other stations of the district. The dedication service began at eight o'clock Sunday morning. After the others were assembled all the women and children of the Home, about 240 people, marched in line singing, "Onward, Christian Soldiers." Mr. Davis had charge of a very impressive dedication service. There was a special dedication song which was written by one of the girls in the Home. The sermon of the morning was preached by Khet Singh Nelson, the pastor at Mahoba. After this was the presentation of the brass plate for Miss Vance, the builder and architect of the building.

As the morning service had been the dedication of the building, so the evening service was the dedication of life. The sermon was preached by Mr. Gordon after which we had the first communion service in the new building. At this time the offering was taken, amounting to 250 rupees. The services continued on Monday with a sermon by Mr. Elsam, an hour for discussion and a devotional hour. In the afternoon there was a social and tea for everyone.

Non-Christian as well as Christians are interested in this church. The head carpenter is a Hindu but he has been very much interested in getting the church ready for this special day. Several times he has insisted that it would not rain until a certain work was done because the Christians would pray that it would not. When the bell was being hung in the belfry some one expressed a fear that they might let it fall, but this man insisted that there was no need for worry because this was the Lord's work and he was not going to let anything happen to it. We hope that the dedication of this church may help to increase such faith throughout the community.—*India News Letter.*

Do not let timidity, or conventionality, or false counsels of selfishness, or any wrong ideals of life, stand in the way of great and courageous choices and of heroic commitments to unselfish missionary purposes! Let us do with our lives what we shall wish that we had done when we come to the end of them, and look back!—*Robert E. Speer.*

"Oh, See How He Reverences His God"

By Myrtle Furman

IN the beginning of the work in Rath, Mrs. Menzies visited one Hindu home in which lived the father and mother and three beautiful daughters. These daughters were married and left home at an early age, taking with them some knowledge of Jesus.

Through the years they have kept up the practice of singing the Christian songs to their neighbors in the village where they live. Two of these daughters were home on a visit some months ago. They both seemed very eager to learn all about Christ and the Christian religion. That the old mother and father are likewise interested you may see by the following.

One day recently I was giving the Bible lesson and the mother said, "We don't have faith in these idols any more; we pray to God every day." On another occasion I tapped at the door, and the mother opened it admitting me, as she said, "I am sorry I cannot listen, today is a fast day." But, I said, "Bai, you do not worship idols, why fast and pretend?" "Oh," says she, "my husband will not fast. Yesterday he said, 'Throw those idols into the well, I am through with them. I am tired of fasting and will fast no more.'"

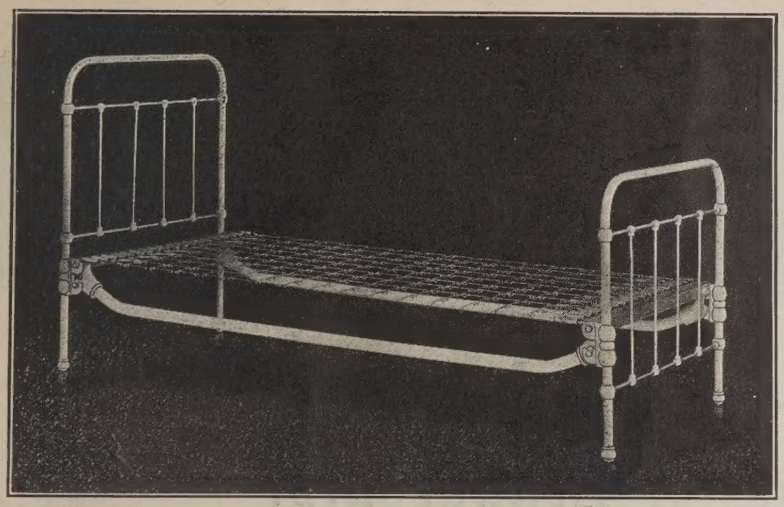
A week or so later I called again. The mother said, "Miss Sahib, my husband talks just as you do about the idols." Just then the old man himself came in and turning to him, she said, "The Miss Sahib says just what you say about the idols, that they are nothing but stone." Then to my surprise the old man leaned over toward the tulsi plant, picked up the god, a stone about the size of a large egg, and reaching out held it quite close to my face as he said, "Now, if this is not a stone, what is it?" The old woman half excited; half laughing said, "Oh, see how he reverences his god. He has picked the god up without bathing."

Then came the great statement. I shall never forget that moment when that white-bearded old man eighty years of age stood before me, immaculately dressed in white turban and long white coat, with a face beautiful with the joy of understanding, and lifted his hand and said, "I shall worship God in heaven and Jesus Christ and no one else."

A man came to the tonga one morning just as we were starting for home and holding up a copy of the New Testament said, "I have just finished reading this wonderful Book. I would like the sequel to it, if you will be so kind as to lend it to me."

After Many Days

For many years Dr. Mary T. McGavran visited Bansa, a village about seven miles west of Damoh. She took her medicine kit and two or three evangelists. People came to the village from miles about because they knew that the doctor would help them. Finally an evangelist has been located at Bansa, which will some day be one of the outstations of the Damoh district.



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Echoes From Everywhere

(*Continued from page* 49.)

Seeking New Fields

Every Tuesday afternoon at four o'clock we go into the neighboring villages to preach. One place to which we go is across the river, to the west of Batang, where there are sixteen or eighteen houses. The people are very poor and are likely to remain so as long as the Chinese soldiers allow the robbers to come down from the mountains whenever they want to and drive off the livestock. But our evangelists are well received. All of the children come out to hear and quite a number of the older folk as well. The way the evangelists attract and hold the attention of their hearers is indeed admirable. The attention is almost as good as that in the average American Bible school, which, considering the natural wildness of the Tibetans, is noteworthy. They usually begin by showing one of the Bible pictures which have been sent out from America. In various ways this is connected up with the lives of the children who are listening in a conversational way with questions and answers, always leading naturally to the subject of the Heavenly Father and his son, Jesus Christ. I have been surprised at the eagerness and intelligence with which the children answered the questions. The older people are drawn into the discussion and usually before we leave all are discussing the Jesus religion. At the close of each such service Bible pictures which have been sent us, are given out. Lee Gway Gwan says he could hardly get along without these pictures. Just as soon as we can spare the workers from our Batang work we want to rent and equip a large room at this place for several regular services each week. When we can do that we should be able to have an average gathering of sixty people.

Another village we visit is called "Peach Orchard" and is just south of Batang. This place has about a dozen houses, rather more scattered than at the other place and the material condition of the people is generally better. As this place is fairly well-to-do, according to Tibetan standards, the lamas pay more attention to it than to the robber-ridden village across the river. So we have more prejudice to overcome.

J. RUSSELL MORSE.

Batang, West China.

Real Missionary Service

Frances Marion Jones, a graduate of Transylvania and College of the Bible, and who has recently finished his course at the Union Theological Seminary, will go to Shanghai, China, as one of the teachers in the Shanghai-American School. This school is a special grade and high school conducted for the children of missionaries and the children of other Americans and British representatives in Central China. Mr. Jones has long desired to enter foreign missionary service and as the way is not open just now for him to go out under the United Christian Missionary Society, he is doing the next best thing in going to the Shanghai-American School for a real missionary service in helping educate the children of missionaries.

Easter Reports Still Coming

Miss Florence A. Mills, in reporting concerning the Easter campaign in Porto Rico, says that sixteen churches observed the sunrise prayer meeting. There were forty present at Manati. During the campaign 159 were added to the churches by baptism. The total membership of our twenty-four churches in Porto Rico is now about 2,000 and there is a fine spirit of earnest devotion.

Like Taking Leave Of a Dear Friend

First Church of New Sharon, Iowa, writes:

"You will find draft enclosed for balance of our loan. We are a happy people and feel the Lord has richly blessed us. We will sing praises of the church extension fund for helping in the time of our great need. May God bless the great work it is accomplishing throughout the brotherhood. It seems just a little hard to say goodbye to you folk. It seems like taking leave of a very dear friend; but go on your errand of mercy to some other needy field."

A Group of Students on the Campus—Drake University—Des Moines, Iowa

Drake University

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Each succeeding year sees Drake University making splendid progress. It is recognized everywhere as one of the leading Christian institutions of the West. The college year, 1924-25, undoubtedly will be the greatest in the 43 years since the University was founded.

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(Address) .....

A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē inhēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

bikofo—bī kō fō
Bolako w'afumba—Bō lä kä w'ä fŭm bä
Bofomwa—Bō fōm wä
Bokafa—Bō kä fä
Bokendela—Bō kĕn dĕ lä
Bompamposa—Bōm päm pō sä
Bondombe—Bōm dōm be
ekofo—ē kō fō
Etuwe—Et ū wē
Fafa Nkomb 'Ilonga—Fä fä Nkōmb 'I lōn gä
Ikai 'kai—Ikai 'kai
Mbole—M bō lē
Monieka—Mōn yē kä
Nkom 'Ilonga—Nkōmb 'I lōn gä

China

Changsha—Jäng shä
Hunan—Hū nän
Hupeh—Hū pēh
Wuchang—Wū jäng
Wu Pei-Fu—Wū Pēi-Fū

India

Angui—An guē
Baisakiya—Bai sū kī yä
Bhannati Bai—Bhän nū tī Bä ī
Bhatta—Bhŭ ta
Bilaspur—Bī läs pur
Damoh—Dŭm ōh
Dhagot—Dhŭg ŭt
Lama—Lŭ mä
Mahoba—Mŭ hō bä
Mandla—Mŭnd lä
Mirmalendu—Mīr mŭ len dŭ
Pendra—Pēn dra

Japan

Ainu—Ai nū
Jimmu Tenno—Jīm mū Tĕn nō
Nannia—Nän nī ä
Osaka—O sä kä
Teizo Kawai—Tēi zō Kä wä ī
Tennoji—Tĕn nō jī
Tomio—Tō mī ō

Philippine Islands

Baguio—Bä gī ō
Ilocos Norte—Ī lō cōs Nōr tē
Ilocos Sur—Ī lō cōs Sūr
pesos—pē sōs

Tibet

Atuntze—Ad ŭn dze
Batang—Bä täng
Lee Gway Gwan—Lee Gwē Gwäng
Lee Gway Yin—Lee Gwē Yĭn
li—lī
Likiang—Lī kī äng
Markam Tiji—Märk äm Tī jī
pukais—pū kä īs
Tali—Tä lī

The Weekly Bath on Saturday

THE three babies who were taken into the orphanage during the relapsing fever epidemic seem to continue to improve in health. In the afternoons after school and on Saturdays the mending, washing, cleaning of the yards and picking up stones from the garden keep the children employed. On Saturdays, also, they all take baths out in the sun, for want of a warm bath room. If Saturday happens to be a cloudy day it goes hard with the children. The big boys bathe the little boys and the big girls the little girls. As in America, so here, the ears and neck are an inevitable stumblingblock. We usually have some visitors watching the strange process of a weekly bath.

I usually get down to the orphanage before the children have had their breakfast. They always give thanks in unison and while they are eating I speak to them for a while. I long to see these little lives won to Jesus Christ and think this is one of our big opportunities. One morning I saw something which especially touched my heart. Our native evangelist has charge of the chapel exercises of the school. One day just after that period I started to go into the room where the babies are kept and saw the evangelist, Lee Gway Gwan, kneeling in prayer at the side of a bed where several babies were sleeping. What an example for us who have had so many years of Christian teaching and civilization.

GERTRUDE H. MORSE.

Batang, West China.

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The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. Herbert Smith and family, Africa. Home address, Bethany, West Virginia.
Mr. and Mrs. C. E. Robinson and family, Japan. Home address, Columbia, Missouri.
Miss Effie McCallum, China. Home address, 3967 15th Ave., Seattle Washington.
Dr. Elliott E. Osgood, China. Home address, Hiram, Ohio.
Miss Lois Ely, China. Home address, 2637 106th Street, Sawtelle, California.
Mr. and Mrs. Ross Atherton and family, Africa. Home address, East Monroe Street, Kokomo, Indiana.

Missionaries Going to the Field

Miss Mary Kelly, China, August 6, 1924, from Seattle.
Miss Carrie Allman, China, August 19, 1924, from San Francisco.
Miss Edith Noffsinger, Philippine Islands, August 19, 1924, from San Francisco.

Births

Virginia Ann Hurt, to Mr. and Mrs. Lewis Hurt, Africa, April 19, 1924.

Never Bowed to Idols

By STELLA TREMAINE

MORE than a hundred members of the church were at the early Easter prayer meeting. It was a time of great praise and thanksgiving. After the prayer meeting sixteen men and boys were baptized. Twelve women and girls had been baptized the day before. Our dingy little church looked very bright and gay with great banks of green in front of the platform and down the rows of pillars, all brightened with flowers. The oldest one baptized was a poor old man of seventy years whose wife has been a Christian for several years. She is almost blind but a very faithful attendant at all services. The youngest was a student in the Boys' School, twelve years old. Some were men in the prime of life and the smallest boys' heads just did come above the surface of the water. One husband and wife were baptized and the wife and only child of a man who was baptized last year were also baptized. It is so fine to have families come in this way for many of the Christians are alone in their homes in the worship of God where the rest of the family worship idols.

One very interesting baptism was that of a man who is a teacher in our Girls' School, who is a seventy-second generation direct descendant of Confucius, the great teacher whom nearly all Chinese, except Christians, worship. Even although they are Buddhists or Taoists, they worship Confucius also and regard his teachings as the force which has preserved China through all the centuries. It is a great honor to belong to the tribe of Confucius, but this man is willing to leave the belief of his ancestors and accept the truth which is in Christ Jesus.

Another great cause for rejoicing was the baptism of three boys and two girls who had never bowed to idols, as their mothers were Christians when they were born. They are the first members of our church here in Wuhu who have never taken part in heathen worship. This means the dawn of a bright new day, for when these children are grown they must surely be more joyous, victorious leaders for Christ than those who have all their lives to keep up a struggle against the old superstitions that were so deeply planted during their childhood and strengthened by many years of practice, as in the case of the majority of our Christians.

During the last year we lost one member by death and one by removal from the city, so these baptisms brought our membership up to 148, and a good percentage of them are able and willing to take places of leadership in the church and Sunday school. I am so happy to see the students of the Academy who are members of our church just as faithful as the preacher in being present to teach their classes of small boys in the Sunday school. The Chinese are given to discounting young people, thinking that it is only age that can give good judgment, wisdom and ability, so it is fine to see that the Christians are recognizing training and ability among the young people.

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